V-19-4

RESTITUTION
Of Decayed Intelligence
IN
Le-8-29
ANTIQUITIES,
Concerning the most Noble and Renowned *English* Nation.

By the Study and Travel of R. V.

Dedicated unto the Kings most Excellent Majesty.

Nationum Origo.

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To the Kings moſt Excellent Majeſty,

JAMES,

By the Grace of God,

King of *Great Britain*, *France* and *Ireland*, Defender of the Faith.

HAving now ended this my Travail in Antiquities, chiefly concerning the Noble Engliſh Nation; and conſidering that Your Majeſty is deſcended of the chiefeſt Blood-Royal of our ancient Engliſh-Saxon Kings, I truſt I may with the more reaſon make Dedication thereof unto the ſame Your moſt Excellent Majeſty. And albeit it be not of ſo great worth (in regard of the well-doing thereof) as to the great Worthineſs of Your View is requiſite, other means have I none to

 remedy

remedy ſuch defect, than in all humility to make interceſsion, That it may notwithſtanding be favourably accepted, and not ſeem diſpleaſant in Your Majeſties *learned and judicial ſight.*

And thus, not preſuming to be farther tedious, in all humble duty I take my leave, deſiring Almighty God (as in my daily Prayers I hold my ſelf obliged) to be Your Majeſties *ever Protector.*

Your MAJESTIES

Moſt humble and dutiful Orator,

Richard Verſtegan.

To

To the moſt Noble and Renowned *Engliſh* NATION;

And eſpecially to the Studious and Lovers of Antiquity, *that concern the ſame.*

ALbeit it may ſeem unto ſome a raſh and unadviſed attempt, that after ſo many the great and worthy labours of our learned Antiquaries, a new work under the name of *A Reſtitution of decayed Intelligence, in Antiquities concerning our Nation*, ſhould now be preſented unto publick view; yet when it ſhall have pleaſed the courteous Reader to have conſidered of the Contents of the Chapters, I truſt he will ſee that the enſuing matter will be anſwerable to the foregoing Title; much of it being ſo extraordinary and unwonted, that perhaps not any (eſpecially of our Nation) hath thereof written before.

I know I have herein made my ſelf ſubject unto a world of Judges, and am likeſt to receive moſt controlment of ſuch

ſuch as are leaſt able to ſentence me. Well I wot that the works of no Writers have appeared to the world in a more curious Age than this, and that therefore the more circumſpection and warineſs is required in the publiſhing of any thing that muſt endure ſo many ſharp ſights and cenſures. The conſideration whereof, as it hath made me the more heedy not to diſpleaſe any, ſo it hath given me the leſs hope of pleaſing all.

Men are naturally deſirous to know their deſcents.

The thing that firſt moved me to take ſome pains in this ſtudy, was, the very natural affection which generally is in all men to hear of the worthineſs of their Anceſtors, which they ſhould indeed be as deſirous to imitate, as delighted to underſtand.

Secondarily was I hereunto moved, by ſeeing how divers of divers Nations did labour to revive the old honour and glory of their own beginnings, and Anceſtors, and how in ſo doing they ſhewed themſelves the moſt kind lovers of their natural friends and Countrymen; obſerving therewithal, how divers of our *Engliſh* Writers have been as laborious and ſerious in their diſcourſes of the Antiquity of the *Britains*,

tains, as if they properly appertained unto *Engliſh-men*, which in no wiſe they do, or can do, for that their off-ſprings and deſcents are wholly different.

Yet would I here be very loath that any man ſhould ſo far miſtake me, as to think that I impugned the praiſe of the praiſe-worthy *Britains*, ſeeing Antiquities School hath taught us many leſſons of the greatneſs of their very ancient and honourable fame; and that their glorious King *Lucius* muſt have the precedence of all the Chriſtned Kings of *Europe*, for being the firſt whoſe Diadem was brightned with the heavenly gleams of ſacred Chriſtianity.

This then is it, I ſay, that ſundry of our *Engliſh* Writers are found to ſtand ſo much upon the deſcent of the *Britains*, as if it were a thing that indeed meerly concerned the original and honour of our *Engliſh* Nation. Whereby, and through the lack of due diſtinction between the two Nations, (an overſight which the *Britains* in their account of us will never commit) our true Original, and honourable Antiquity lieth involved and obſcured, and we remaining ignorant of our own true Anceſtors, underſtand our deſcent o-

ther-

therwiſe than it is, deeming it enough for us to hear that *Æneas* and his *Trojans* the ſuppoſed Anceſtors of King *Brute*, and his *Britains* are largely diſcourſed of.

Divers Foreign Writers do I alſo find foully to err, in not knowing rightly to attribute things unto the ancient *Britains* that properly concern them, and things unto the *Engliſh* that rightly unto them do appertain, and herein *John Bodin* among others is blame-worthy, who writeth that *Cæſar* in his Commentaries ſaith, that the *Engliſhmen* of his time had but one woman to ſerve for ten or twelve men, whereas indeed *Cæſar* never ſaid ſo, or could ſo ſay, for that he never knew or heard of the name of *Engliſh-men*, ſeeing their coming into *Britain* was almoſt five hundred years after his death. And therefore if any ſuch thing were, he muſt needs mean it of the *Britains*, who if they before the time of Chriſtianity had any other ſuch brutiſh cuſtom among them as other heathen Nations might then alſo have, it cannot be preſumed that it was a cuſtom generally among them, but rather only among ſome of the ruder ſort of people.

Bodin in his fifth Book of his *Rep.* in his *French* Edition.

Theſe

Theſe miſtakings among Foreign Authors, are like enough to grow through the want of ſuch diſtinctions, as ſome of our own *Engliſh* writers, in relating things properly concerning either the ancient *Britains* or the *Engliſh*, ought always to obſerve; for what is it other than an abſurdity for an *Engliſh* Author to begin his Epiſtle (to a huge Volume) with *Conſtantine the great and mighty Emperour, the Son of* Helen *an* Engliſh *woman?* &c. Whereas in truth S. *Helen* the Mother of *Conſtantine* was no *Engliſh* woman, but a *Britiſh* woman, and in all likelihood never knew what *Engliſh* meant, for that ſhe died more than a hundred years before the *Engliſh-Saxons* came into *Britain*. Acts and Monuments.

Another Author intituleth his Dictionary which is in *Latine* and *Engliſh*, *Theſaurus Linguæ Romanæ, & Britannicæ, &c.* Which Title had been more truer if the Dictionary had been in *Latine* and *welſh*, for that the Language now of us called *welſh*, is properly the ancient *Britiſh* Tongue, and *Engliſh* not ſo, nor never was.

Now albeit that theſe, and many the like miſtakings may unto ſome ſeem to be no matters of any moment, yet are

they ſurely of moment, for that ſuch defect of due obſerving things anciently appertaining to Nation and Nation, to Language and Language, do breed much confuſion, and are the occaſion of involving things in ſuch ſort, that oftentimes that which is attributed to one Nation belongeth to another. And by this means cometh it to paſs, that we not only find *Engliſh-men* (and thoſe no Idiots neither) that cannot directly tell from whence *Engliſh-men* are deſcended, and chancing to ſpeak of the *Saxons*, do rather ſeem to underſtand them for a kind of foreign people, than as their own true and meer Anceſtors, but even among *Engliſh* writers themſelves words divers times uttered that ſavour of reproach unto their own Anceſtors the *Saxons*: for *Engliſh-men* cannot but from *Saxon* original derive their deſcent and off-ſpring, and can lack no honour to be deſcended of ſo honourable a race, and therefore are the more in honour obliged to know and acknowledge ſuch their own honourable and true deſcent.

This then conſidered, as alſo how ridiculous it muſt ſeem unto the poſterity of the *Britains*, for *Engliſh-men* to borrow honour from them, not needing to borrow

borrow it of any in the world, I perſwade my ſelf that ſuch diſtinctions as I wiſh were in this national caſe of Antiquity obſerved, cannot be thought frivolous, but both agreeable unto truth, and very requiſite. And as for the true original of *Engliſh-men*, how honourable indeed it is, I truſt the Reader will not be left unſatisfied, when he ſhall have peruſed ſome of the enſuing Chapters.

Eſpecially touched in the ſecond Chapter.

The greatneſs of my love unto my moſt noble Nation, moſt dear unto me of any Nation in the world, and which with all my beſt endeavours I deſire to gratifie, hath induced me to the performance and publiſhing of this work. For albeit my Grandfather *Theodore Rowland Verſtegan* was born in the Dutchy of *Geldres*, (and there deſcended of an ancient and worſhipful Family) whence by reaſon of the wars and loſs of friends he (being a young man) came into *England* about the end of the Reign of King *Henry* the ſeventh, and there married, and ſoon after died, leaving my father at his death but nine months old, which gave cauſe of making his fortune meaner than elſe it might have been: yet can I account my ſelf of no other but of

It is often ſeen in *Germany* that either God-father at Chriſtning, giveth his name to his God-ſon. And therefore it cometh that many have two proper names beſides their ſur-names.

the *Engliſh* Nation, as well for that *England* hath been my ſweet birth-place, as alſo for that I needs muſt paſs in the ſelf deſcent and off-ſpring of that thrice noble Nation; unto the which with all dutiful and kind affection, I preſent this my labour, and eſpecially unto you the Reverend Antiquaries, together with the lovers of the Antiquities of our ſaid noble Nation and Country: ſome of you by the evident teſtimonies of your worthineſs I do well know, all of you I humbly reverence, and am moſt ready to ſerve.

My deſire and endeavour hath herein concurred (as near as I could) to pleaſe all, and not in any ſort unto any to be offenſive. If in ſome things I may ſeem to vary from ſome other Writers, I truſt the reaſons that thereunto have induced me, will ſuffice both for my excuſe, and their ſatisfaction.

If in ſome of the Etymologies of our ancient names or words, I may appear to differ from ſome of the *Germans* that have written of the like, it is where I have manifeſtly found them to have miſtaken, for ſuch as thereof have written in *Germany*, have looked but little further than unto the Language uſed among

among themſelves, and ſuch as in the *Netherlands* have written, have in like ſort had regard unto their only uſed ſpeech, whereas indeed the underſtanding of the *Teutonick* uſed of our *Saxon* Anceſtors, as alſo that of the ancient *Franks*, is moſt requiſite, and thereunto the preſent High, Low, and Eaſtlandiſh *Teutonick*, together with reſpect unto the Dependant *Daniſh* and *Swediſh*, beſides our modern vulgar *Engliſh*: in all which I have beſtowed ſome time of travel, for that hereby and not otherwiſe the true reaſon and concurrence of things properly appertaining to the true original *Teutonick* Tongue. is beſt to be found out, and made manifeſt.

And if *I* may happen to find this my labour ſo well pleaſing and accepted of as I wiſh it may be, I ſhall then be much encouraged (God lending life) to continue my ſtudy in the ſame kind, and in the mean time *I* take my leave. From *Antwerp*, this ſeventh of *February*, *ſtilo novo*, 1605.

Richard Verſtegan.

Ricardi Viti Baſinſtochii, juris utriuſq; Doctoris, & Regii ordinarii Profeſſoris Pandectarum in Academia Duacena, Carmen, ſubito ſcriptum ad Lectorem, de Reſtitutione Antiquitatum Gentis Anglorum in Britannia Inſula, per D. Ricardum Verſteganum novè facta.

PRiſca Britannorum veterum ſi geſta requiris,
Ex aliis digne qui retulêre, petes:
Theſeus iſte labor, ſolos ab origine prima,
Inſula, quos Anglos, Magna Britanna tulit,
Exprimit, ut vivos, nativóque ore loquentes,
Bellanteſque oculos exhibet ante tuos.
Quanta? Quot? Et quæ ſunt? Vultu quæ conſpicis uno.
Qualia? Sub paucis vocibus acta legis?
Nil, niſi gratum animum, de te deſiderat Author;
Plus meritus, minus ac reddere, nemo poteſt.

Ricardi Stanihukſti Carmen in Librum Antiquitatis Anglicæ, amiciſſimi ſui D. Ricardi Verſtegani Angli.

EXtera perluſtrans, Anglus terraque marique
Poſſit, ut ignotis, notus ineſſe locis:
Dum foris eſt clarus, patria peregrinus habetur,
Ignorans linguæ prima elementa ſuæ.

Diſcutit

Diſcutit hanc nubem tenebroſam ſedulus Anglus :
Luce vetuſtatis, ſingula quæque micant.
Actor enim libri reſerans ab origine prima.
Quæ fuerit priſcis Angla loquela viris :
Ingeminat ſummum, ſumma cum laude, laborem,
Reſtituens patriæ patria verba ſuæ.
Sit tibi propterea (Lector) gratiſſimus auctor :
Sitque in honore labor, ſitque in amore liber.

Ad D. Ricardum Verſteganum, V. C. Antiquitatis Anglicæ Nationis & Linguæ vindicem, Johannis Romboutii Epigramma.

Dulciſonis Philomela ſuis ut cantibus omnes
Læta replet ſylvas, diffugiente gelu ;
Dumque novo, viridi veſtitur gramine campus
Vere, ſimul gratis floribus arva vigent :
Anglica non aliter per te Gens inclyta ſurgit,
Ac redit auſpitiis Lingua diſerta tuis.
Et quid diffitear ? cùm te ſuperaſſe labore
Plura tui fœtus præferat ingenii ?
Namque Vetuſtatem revocas ab origine Gentis.
Verſtegane tuo ſegniter haud ſtudio.
Non ſecùs & linguæ ; quæ te tutore beata,
Eſt tandem priſcis reddita luminibus.
Agnoſcat luſtrétque tuos quicunque labores,
Laurea debetur, non peritura, tibi.
Te ſine nam cæcis implexum Idioma tenebris
Erraret, me diis ipſe Britannus agris,
Ergò age quæ veteri dudum ſpoliata nitore
Lingua jaces, mœſtum pone ſupercilium.

Priſca ſalus, lux priſca redit; redit alma Vetuſtas
Gentis, & optatum, quod fuit antè, decus.

3 4351 67
Mora non vi obites.
321 6 5487

D. Ricardo Verſtegano Viro Cl. Nationis & Linguæ veteris Anglicanæ Reſtauratori.

VErſtegane tuo quòd Angellicanam,
Illuſtras ſtudio ac labore Gentem,
Et linguam veteri decore formas,
Quin & Teutonicas ſubinde voces,
Et quæ Saxonibus fueris in uſu;
Anglis unde loquendi origo priſcis.
Admiſces, operam bonam, fidelem,
Anglis Teutonibuſque præſtitiſti:
Diſcendi ratio ut queat vetuſta,
Atque Orthographiæ modus reſumi:
Quorum perfacilè interiſſet uſus,
Tu craſſis niſi quæ latent tenebris,
Soler ingenio tuo eruiſſes.
Ergo macte animo ſtude, atque perge.
Fac tandem revocentur exoleta,
Neglecta, & minùs uſitata vulgo,
Quæ paſſim tamen approbant periti.

Cornelius Kilianus Duffleus.

In

In Commendation of the Authors Travel Imployed in this Work.

MAns eye is pleaſed in the beauteous light,
Bred forth of *Phœbus* bright ariſing rays;
But more the mind by taking inward ſight,
Of that chief conſolation of his days. (Gueſt,
Sweet ſoul-enriching-knowledge, Reaſons
Which doth diſtinguiſh Man from bruitiſh (Beaſt.
Endeavour then to know what may be known,
To ignorance permit not any place,
Let never Time tranſport what is our own:
Let Wit and Learning hold him ſtill in chaſe;
Let Travel ſearch, let ſearching lattly find,
Let finding pleaſe the kind accepting mind.

Induſtrious then *Verſtegan* forwards ſtygh,
Raiſe up thy Nations ancient worthy fame,
Bear on thy wings their glory up on high,
And raiſe thy reputation by the ſame.
If *Envy* bite what thou haſt here ſet forth,
She makes her ſelf a witneſs 'tis of worth.

R. B.

To his dear Friend, Mr. Richard Verſtegan.

THy curious Nation hitherto did range(ties,
Throughout the World to ſearch Antiqui-
And in known notes all that was rare or ſtrange
In

In foreign Lands, at home did Modellize.
Yet while on extern things they fixt their eyes,
Their ſenſe to them they did apply ſo much,
As their own worths they did but ſlightly (touch.
But thou, *Verſtegan*, carefully didſt note
The ancient Records of thy Native Iſle,
Where fame ſuch acts and monuments did quote,
As few their like are found in foreign ſoil:
Theſe thou haſt gathered with exceeding toil.
And ſince affection made thee take ſuch pain,
As kind acceptance rightly is thy gain.

Thy labours ſhew thy will to dignifie
The firſt Dilaters of thy famous Nation,
And whilſt thy lines their glories ſignifie,
They likewiſe do increaſe thy reputation,
And *England* fill with double admiration,
To ſee ſo rich a Treaſure was her own,
And that it lurkt ſo long from her unknown.

The envious abortive Imps of skill,
Perhaps will theſe thy ingenious labours bite,
And carp the Travels of thy learned Quill:
But ſince ſuch Fondlings in their harms delight,
Rather deplore than heed their overſight:
For if they did not their utility hate,
Where they do envy, they would imitate.

Tho. Shelton.

A

A Sonnet concerning this Work.

BEhold here, *England*, learn thy Name, thy
Race, thy Off-ſpring,
Periſht or forgotten by Time and Ignorance,
Verſtegan will tell thee what by diſcontinuance
Thou haſt left or loſt, in writing, ſpeaking, doing.
Here ſhalt thou find thy ancient Nobility,
Thy eldeſt Off-ſpring, Honour and Worthineſs,
Thy Laws, thy Manners, thy Arms, thy Manlineſs,
Searcht out of Regiſters of moſt Antiquity.
Enemies of truth thou here ſhalt ſee confuted,
Their errors diſcloſed, their untruths diſproved:
Conjecturs well aimed, truths moſt truly proved:
Faults and wants excuſed by ſtrangers imputed.
Unheedful Negligence hath long concealed it,
Praiſe-worthy Diligence hath now revealed it.

Fr. Tregian.

A Friend his Commendation of this enſuing Work.

NO large diſcourſe of ancient *Britains* fame,
And glories greatneſs, here's to be expected,
Their honours graced with victorious name,
And acts of valour which they have effected,
Theſe worths are left to their deſcending Race,
For them to yield their Anceſtors due Grace.

But to another Task the Authors Pen
Hath been imployed, in this deſertful Book,
T'explain

T'explain the noble Race of *Engliſh-men*
In things that want of knowledge hath miſtook,
Decay'd Intelligence he doth reſtore
To their renown, obſcurely hid before.

Not only this, but ſundry other things
The Author from Times ruines hath compoſed,
Led by affection, whence endeavour ſprings,
And this his love his labours have diſcloſed,
To gratifie that Nation is his ground,
To whom he thinks his beſt endeavors bound.

Ad Authorem.

BRight *Phœbus* Prince of heat, days beauteous King,
Extracting from the fruitful womb of earth
Her quinteſſence, to deck her in the Spring,
And make her glorious by a kindly birth:
Thy brow *Verſtegan* with his rays hath crown'd:
By them thou forceſt from obſcurity
The precious Gem that therein long laydrown'd,
Thy famous Nations rich Antiquity.
Free as *Apollo*, that thou ſhowreſt down
Into thy Countries lap, from whence it came.
No *Engliſh* forehead wrinkled with a frown.
Behold old *Englands* Manners, Words, Arms, Name,
But as glad earth ſalutes the mounting Sun,
With love and praiſe applaud thy labours done.

A Greneway.

Ad

Ad Authorem.

IF for ſtern deeds of Arms, or raiſing heaps
Of Earth and Stone to grace our native ſoil,
The Author of ſuch actions due praiſe reaps,
What honour can reward th' induſtrious toil,
Verſtegan? only this Thy Name ſhall live
A longer life than Stone or Steel can give.

Ralph Badclyf.

Verſes of the Authors concerning this his Work.

TIme overwears what erſt his ſilence (wrought,
And alſo ſeeks Remembrance to deface
Of what himſelf hath to deſtruction brought,
In what long tract of his all-altering ſpace;
That none might of his ruines view the place:
And as he all beginnings ſeeks to end,
So all his endings to oblivion tend.

But that great Ever-goodneſs from above,
To make himſelf diſcerned, did beſtow
On our deſire of knowledge ſuch a love,
That all men ſeek all what they may to know;
Yea Time in his own courſe to undergo;
And to obſcure what he would over-paſs,
Do make a Mirrour of his Hower-glaſs.

This deep deſire hath laſtly moved me,
On Pilgrimage *Times* traces to enſue,

The

The Reliques of his ruines for to ſee;
And for the love of my dear Nation due,
The things concerning them which I did view,
Tending to *Engliſh* honour erſt concealed,
Here in my Travels-map I have revealed.

Accept therefore, dear Nation, in good worth,
Thy praiſe, not with diſpraiſe to others wrought;
Thy elder glory here again ſet forth,
Which time could ſhadow, but not bring to nought,
And though not graced rightly as it ought;
Yet will thy kind acceptance ſalve the ſore,
And make me ſtudious how to pleaſe thee more.
Live and increaſe in honour and renown,
Under *Jacobus Magnus* now thy King,
Whoſe greatneſs to thy glory doth redown,
As doth the Suns reflection brightneſs bring;
In his protection build thy proſpering.
Victorious King, long may his joys increaſe,
That hath thy War ſubdued by his peace.

Four Nations now are ſubject to his might,
Though each to other ſtrange accounted be,
Strange unto them none can him deem of right,
Of Royal Blood of each of theſe is he,
Their own Liege Lord either and all him ſee:
Rare fortune unto each, but more to all,
In that it could not but by him befal.

R. V.

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TO

OF THE ORIGINAL OF NATIONS,

And consequently, of that *Nation*, from the which *English* Men are undoubtedly descended.

CHAP. I.

ENglish Men are descended of *German* Race, and were heretofore generally called *Saxons*, and even unto this day the *Britains*, which yet retain their Ancient Habitation in *Cambria* or *Wales*, as also in *Cornwal*, and of us are called *Welch* Men and *Cornish* Men, do not in their own Tongue call us *English* Men, but *Saisons*, and our Language *Saisonaeg*, which is according to the first and general Name that our Ancestors brought with them out of *Germany* into *Britain*.

The *Welch* and *Iriſh* call *Engliſh* Men *Saxons* to this day.

In like manner are we ſtill termed by the name of *Saſons* of the *Scottiſh* men that yet retain their ancient *Iriſh* Tongue, as alſo of the *Iriſh* men in their own Language; who in their Orthography write us *Saxonach*, but pronounce us *Saſonagh:* for the *Iriſh* Language, as alſo the *Welch*, is even unto this day utterly unacquainted with the Names of *England* and of *Engliſh* men.

But before I begin to ſpeak particularly of this our noble *Engliſh* Nation, it is requiſite that I firſt ſhew the beginning of Nations, and conſequently of that Nation, which is, as it were, the Tree from the which *Engliſh* men, as a moſt ſtately and flouriſhing branch, are iſſued and ſprung forth: intending afterward in the next enſuing Chapter, ſufficiently to anſwer ſuch objections, as by ſome are alledged, to prove our *Saxon* Anceſtors not firſt and originally to have been *Germans*, but from elſewhere to have come and inhabited in *Germany*, and afterward, in proceſs of time, from *Germany* to have come into *Britain*.

Firſt then, it is to be underſtood, that after the great and general Deluge, there was (as the ſacred Scripture doth teſtifie) but one Language, and conſequently but one Nation in the whole World; until the time of the fruſtrate attempt of the Tower of *Babel*. The which attempt, as ſome Writers affirm, was begun at the perſwaſion of *Nimrod* the ſon of *Chus*, who was the ſon of *Cham:* and ſo was *Nimrod* great Grand-child unto *Noah*; from the which Patriarch, as *Philo* writeth, there were iſſued before

Joſephus de Antiquit.

Philo.

fore himſelf died, 24000 men, beſides women and children; ſo as *Noah* might well have been the Grandfather or Great-Grandfather of all, or almoſt all, the Builders of this unfortunate Edifice, who were at that time all the men in the World except *Heber*, and his Family, whereof I ſhall take occaſion to ſpeak afterward.

This ſo great an increaſe of poſterity in ſo ſhort ſeeming ſpace, need not unto us to appear ſo very ſtrange, if we conſider the years that both *Noah* himſelf and his ſons lived; as alſo that then, by the Law of Nature, one Man was not bound unto one Woman; whereby it ſeemeth to have been the Will of God ſoon to have the World repleniſhed again with new People, after ſo great a deluge and deſtruction of humane race.

One man not bound unto one Woman in the Law of Nature.

And the leſs ſtrange may it ſeem that there were already theſe 24000 Workmen, (if not a far greater number) to be employed in this firſt and greateſt Work of the World, if we do but obſerve the iſſue and increaſe of ſundry Kindreds and Families in ſucceeding Times of after-following Ages, eſpecially in the Poſterity of the ancient Patriarchs, beſides ſundry others, which would make too long a digreſſion here to be alledged. Yet ſeeing there cometh to my mind a late example of the iſſue of one perſon in this Age of ours, I will here, by the way, for the ſtrangeneſs thereof alledge it.

There died in the City of *Paris*, in the Year of our Lord 1514. a Woman named *Yoland Baillie*, at the Age of 88. years, and in the eighth year of her Widowhood, who there lieth buried

Three hundred Children lacking five, issued from one Woman, and all lived in her life time.

in the Churchyard of S. *Innocents*, by whose Epitaph it appeareth, that there were two hundred fourscore and fifteen Children issued from her self, while her self yet lived.

People after the Flood inhabited first upon Mountains.

Josephus writeth in his Antiquities, that the Children and Off-spring of *Noah*, remained dwelling divers years after the Flood upon Hills and Mountains, until such time as *Sem*, *Cam*, and *Japhet*, adventured to descend and make their Habitations in the lower and more even Ground, which before, through the conceived fear of Drowning, they durst not attempt to do; and the Plain or Field, where first they began to make their dwelling, was called *Sennaar*.

De Ant. l. 1. c. 4.

He saith further, that God at two several times admonished them to disperse themselves, the more to overspread and inhabit the Earth, the which they would not do, but seemed rather to suspect that God used this as a Device or Plot, the more easily once again to destroy them, not regarding the goodness of Almighty God in affording and offering them the whole World for their Habitation. From this their disobedience and contempt of Gods Commandment, the afore-named *Nimrod* (who was a man of great stature, strength, and high mind) taking his opportunity, began upon promise of Defence and Protection, the first domination over others, and so took upon him to be a Captain and Commander over the rest, and to provide a remedy for their safety, if God should once again drown the World; and this to be by the building of so high a Tower as no Flood of Water might overtop it.

Nimrod began the first domination over other men.

Nimrod inventor of the Tower of *Babel.*

His

His Counſel the multitude did eaſily approve and follow, and thereupon they began of Brick which was their ſtone, and Bitumen a kind of Morter or Sement, to build ſo monſtrous, huge, and high a Work, as never in the World before or ſince hath been taken in hand. Bitumen.

Joſephus doth affirm that they made the Foundation ſo deep and ſpacious, that albeit the Tower was of ſo great a height (as by ſome Writers is declared) yet ſeemed it to be far more large and broad than high. It contained in height, as *Iſidore* ſaith, five thouſand one hundred ſixty and four paces, (which may be underſtood of the paces then uſed) and having hereunto ſo great largeneſs, it rather ſeemed a marvellous huge Mountain, than a high Tower. Height of the Tower of *Babel*.

The paſſage to mount up, was very wide and great, and went winding about on the outſide: the middle and inward part for the more ſtrength being all maſſie, by Cart, Camels, Dromedaries, Horſes, Aſſes, and Mules, the Carriages were born and drawn up: and by the way were many Lodgings and Hoſteries both for Man and Beaſt. And ſome Authors report the ſpace for going up, to have been ſo exceeding wide, that there were Fields made all along beſides the common paſſage or highway, for the nouriture of Cattel, and bringing forth of grain; but however it were, an almoſt incredible great Work may it well be thought to have been.

But God beholding this fond attempt of his diſobedient Creatures, reſolved to chaſtiſe their

preſumption, and though not according to deſerved pain, yet ſurely with ſuch a kind of puniſhment, as not only among themſelves at that time, but for ever after unto their Poſterities, ſhould be a cauſe of much cumber and diverſity. And this was in the bereaving them of their own natural and general ſpeech; and giving them in ſtead thereof, as eſtſoons he did, ſeventy and two different Tongues or Languages (as by ſome ancient Authors is recorded) immediately whereupon there aroſe a moſt wonderful and confuſed kind of chattering, and conſeqnently an anger and vexation about the not underſtanding the one the other, whereby this ſo great a Work now ceaſed and took an end, before it could be ended.

Confuſion of Tongues.

And here leaving this Tower, by theſe new languaged Maſons thus left unfiniſhed, I muſt among them begin to lay the foundation of another building, upon which the noble and honourable *Engliſh* Name and Nation muſt afterward be erected.

It is now to be conſidered that with this confuſion of Tongues the ceaſing of this Work was not only cauſed, but another troubleſome new Work did forthwith enſue it, and that of no ſmall turmoil and trouble, for that they were now forced to run up and down one among another like mad men, every one labouring (in that great and confuſed multitude) to ſeek out ſuch as himſelf could underſtand, which we may well imagine he muſt be right glad to find and faſten upon, and in no wiſe to forſake: and this indured until ſuch time as all had ſo long

hunted

hunted up and down, that they were grown to ſo many ſeveral Troops of men as there were different Languages, confuſedly caſt among them, which as before is ſaid, were ſeventy and two.

Original of Nations.

And thus, by reaſon of this difference of Speeches, thus many new diſtinct and different Nations were begun, even of ſuch as a little before, were all one Nation, and uſed all one Language, and each Troop (as in reaſon it followeth) having a natural deſire to remain by it ſelf, ſeparated from the others whoſe Language it underſtood not, cauſed that they all reſolved to depart divers ways, to ſeek themſelves new and ſeveral habitations, whereby ſuch as but a little before uſed all one Language, and were all one Nation, were now become meer ſtrangers the one unto the other, and thenceforward dayly grew unto more and more alienation: notwithſtanding the prudent account of ſome men that will yet allow but two Nations to be in the World, which they ſay, are good men and bad men.

But two Nations in the World.

Some queſtion might here be moved about the firſt Language of the World, before this confuſion happened, whereof divers have been diverſly conceited, and of late years *Johannes Goropius Becanus*, of whoſe Opinion I ſhall have further occaſion to ſpeak in the ſeventh Chapter. But St. *Auguſtine* moving this argument doth alſo determine it, and ſaith that the firſt Language of the World was *Hebrew*; the which, though at firſt it had not that name, yet the ſame remaining in the great confuſion (by divine priviledge)

Auguſt. de Civitat. Dei.

Hebrew the firſt Language

viledge) in *Heber* and his family unchanged, for that neither he nor any of his had medled in the building of the aforeſaid preſumptuous Tower, it came after his name to be afterward called *Hebrew*, which is as much to ſay, as the Language of *Heber*; and ſo remained it in his poſterity, who thereupon were called *Hebrews*. And this being the ſame which was ſpoken before the floud, was after it ſpoken by the Patriarchs, *Abraham*, *Iſaac* and *Jacob*, being *Hebrews*. And in the ſame did *Moſes* write his five Books.

Hebrew cometh of *Heber*.

But now to return unto that matter from whence this digreſſion led me. The children and poſterity of *Sem* the elder ſon of *Noah*, being divided into ſeveral Troops, or rather different Nations, to the number according to ſome Authors of twenty and ſeven, did chuſe their habitation in ſundry parts of *Aſia*, even unto the *Indian Sea*. And the *Hebrew* Nation or poſterity of *Heber* before named, who was the grandchild of *Arphaxad* the ſon of *Sem*, choſe to inhabit in the Weſt-part of *Aſia*; and albeit their reſidence were ſometimes changed, yet continued it longeſt in *Paleſtine*.

The poſterity of *Sem*.

M. Varnovicus.

The poſterity of *Cham*.

The poſterity of *Cham* the ſecond ſon of *Noah*, being divided in like manner into ſeveral Troops and Nations, to the number of thirty, did plant themſelves in divers places of *Africa*, except his grandchild *Nimrod*, who ſtragled with his ſeduced followers into *Perſia*, and there making himſelf the firſt Author of Idolatry, (before ever the Art of Sculpture or making of carved or painted Imagery was known) he taught them to adore the Fire.

Nimrod firſt author of Idolatry.

A5

As now the off-ſpring of *Sem* had choſen the Eaſt part of the World for their dwelling-place, and thoſe of *Cham* the South: the poſterity of *Japhet* the third ſon being divided into fifteen ſeveral Troops or Nations, did in like manner go ſeek for themſelves new Habitations, and took their courſe towards the North and Weſt, ſo as the Inhabitants of *Europe* may account him and his children for their firſt Fathers and Progenitors; and in the mighty increaſe of their inſuing poſterity, behold the Propheſie in ſacred Scripture fulfilled, where it is ſaid, *Dilatabit Deus Japhet, Geneſ. 9.* that is, *God will enlarge Japhet.* *Hugo de S. Victore.* The poſterity of *Japhet.*

And here is the Providence of God greatly to be noted, in ordaining that notwithſtanding this great confuſion of tongues, the people thereby ſhould not confuſedly be mixed together, but the poſterities of the three ſons of *Noah* be ſtill diſtinguiſhed, and remain known the one from the other. The people not mixed by the confuſion of tongues.

As touching the Inhabitants of the *Weſt-Indies* and other remote places, (which doubtleſs have come from the Inhabitants of ſome of the forenamed parts of the World) whoſoever will ſeek to be further ſatisfied, may have recourſe unto the learned Diſcourſe thereof made in the Spaniſh Tongue, by *Auguſtine Carate*, in his excellent Hiſtory of thoſe parts: as alſo of others handling the ſame matter.

To return then again unto *Japhet*, he had among other children a ſon called *Gomer*, this *Gomer* was father unto *Aſſenez* or *Aſcena*, and this *Aſcena* according to the opinion of ſundry very

very learned and judicial Authors, was the Father of Tuisco or Tuiscon, the Father and Conductor of the *Germans*, who after his name even unto this day, do in their own Tongue call themselves Tuytsh, and their Country of *Germany* Tuytshland: and the *Netherlanders* using herein the *D* for the *T*, do make it Duytsh and Duytshland; both which appellations of the People and Country, I do here write right according as we in our *Englisb* Orthography would write them, after their pronunciation.

They write *Teutsch* and *Teutschland*, and *Duytsch* and *Duytschland*.

Some Authors, as namely *Sebastian Munster*, do report, that Tuisco was the son of *Noah*, by his wife *Araza* or *Arezia*, (of others called *Tythea*) born after the Flood; and that coming with his People out of *Asia* into *Europe*, he extended his dominion from the River *Tanais* even unto the *Rhene*. Other *German* Authors are of Opinion, that he lastly made his most residence and abode on the side of the River of *Rhene*, at a place which unto this day retaineth the name of Duytsh, situated right over against the City of *Cullin*. But now whether Tuisco were the son of *Noah*, or the son of *Assenez* or *Ascena*, who was Grandchild unto *Japhet*, although some do move question, yet surely with more likelyhood of truth, we may follow the opinion of such as affirm him to have been the great Grandchild of *Japhet*, and the rather in regard of the mighty and populous off-spring foretold in Holy Writ, to proceed from *Japhet*: which is very agreeable unto the most populous *German* Nation, accounting all the members thereof, and considering how far it hath extended

Munsterus Tuisco.

Henricus Aquilius and sundry others.

ded and enlarged it ſelf. Now that Tuiſco was the Chief and Ruler of this People, and that of him they had taken and held in old foregoing Ages, their own proper and general appellation, may well argue him to have been the man that had the conduction of them out of *Aſia* into *Europe*; yea, he in all likelyhood, that at the firſt had the charge and leading of this Troop from the unfiniſhed Tower of *Babel*, as others in like ſort had the conduct of other Troops to other places. And the more is this likely ſo to be, conſidering that he, of all other, is firſt and chief man of that Nation, that any foregoing remembrance can reach unto.

And it is alſo reſpectable, that the moſt ancient *Germans* being *Pagans*, and having appropriated their firſt Day of the Week to the peculiar adoration of the *Sun*, whereof that Day doth yet in our *Engliſh* Tongue retain the name of Sunday, and appropriated the next Day unto it, unto the ſpecial adoration of the *Moon*, whereof it yet retaineth with us the name of Monday; they ordained the next Day to theſe two moſt eminent Planets, to the particular adoration of their great reputed God Tuiſco, whereof we do yet retain in our Language the name of Tuiſday. All which may induce ſufficient reaſons to think him their firſt chief and only Prince and Ruler: and ſeeing no man of their Nation is remembred before him, he then in reaſon is to be thought their Conductor, as is aforeſaid, from the Tower of *Babel*: for from no place elſe could he bring them but from thence. And that they came from thence, and Tuiſday.

from

from thence brought their Language, there ſhall ſome further light appear, when I ſhall come to ſpeak of the Tuptſh, or the otherwiſe called Teutonick Tongue, in the ſeventh Chapter. *Beroſus* if he of ſome ſo called be the ſame, and ſo be capable of credit, and *Cornelius Tacitus* an excellent Author, do affirm, that Tuiſco (called by *Tacitus Tuiſto*) was the firſt Father and Ruler of the *Germans*, as he is alſo ſaid to have been of the *Sarmates* and *Scythians*: but more certainly of the *Germans* or Tuptſh-people. For *Tacitus* a man curious in the inſearching as well for the original of the *Germans* as the nature and property of the people and Country, doth report upon ſuch inſearch and enquiry as he moſt diligently made amongſt them, (to the end that he might approach neareſt unto the truth) that the *Germans* did hold the God *Tuiſto* for their chief or firſt father. And it was an ordinary cuſtom among Gentiles (for ſuch the *Germans* alſo were) to deifie and eſteem for Gods ſuch excellent Perſonages as either had well ruled or governed them, or done any notable thing among them to their eſpecial benefit or good liking; and ſuch remained were they men or women, with the name, reputation and reverence of Gods or Goddeſſes after their deaths.

Beroſus.

Tacitus.

Tacitus in deſcript. *Ger.*

Tuiſco the God of the old *Germans.*

Why the Pagans eſteemed men Gods.

And in like ſort might Tuiſco deſerve the name of a God, being not only their Conductor, but their Lord and Lawmaker. And this people being through the want of knowledge of letters, and through length of time grown into a forgetfulneſs of their true original; having no way

way to record and preſerve the memory of things paſt, than by the ſongs of their Poets, were in proceſs of time brought fabulouſly to believe, that this their God Tuiſco was the ſon of the Earth, and this opinion they might the eaſier be brought unto, becauſe no report by tradition, or any ſongs of their antiquities could ever tell them of any people that ever dwelt in their Country of *Germany*, before themſelves poſſeſſed it. And that they were the firſt and only poſſeſſors of their Country, is the opinion of *Tacitus*, and an opinion truly founded, for he ſaith that he believeth the *Germans* to have continued their true and pure Nation, (as alſo their reſidence) like unto none but themſelves but hereof ſhall more be ſaid in the next Chapter.

Germans the firſt and only poſſeſſors of their Country.

Unto their firſt King and reputed God Tuiſco, ſucceeded in Rule and Government his ſon Mannus, after him Ingeuon, and ſucceſſively ſundry others. But the people ſtill retaining to themſelves, as yet in their own Tongue they do, and as before I have noted, the name of Tuytſh, it reſteth now to ſay ſomewhat of the latter names, whereby they are otherwiſe called, as Germans and Almans, howbeit of the *Italians* not ſo, for a *German* of them is even at this preſent called a *Tudeſco*, which hath relation to their right and ancient name, which they derive from Tuiſco.

Germans & Almans

As touching their names, of Germans and Almans, ſundry ſuppoſals have been made, and of ſome peradventure that well underſtood not how both theſe names are but one, and have but one ſignification: for as in the latter ſyllable man, they agree both in ſound and ſenſe, ſo do they alſo

alſo agree in the former ſyllables Ger and Al, to wit, in like ſenſe, though not in ſound, for the word Ger or Gar (for both are indifferently uſed) is as much in the Luitſh or *Teutonick-tongue* as al, and we *Engliſh* men have a phraſe to ſay, drink a Gar aus, and ſome not knowing what they ſay, in ſtead of Gar aus, which is to ſay All out, do ſay, Car aus, and thus Gar and All, being ſhewed to be equivalent, both *German* and *Alman* is then as much to ſay as All or wholly a man. And this name the *Germans* may well at ſome time and upon ſome occaſion have attributed or aſſumed to themſelves, in regard of their great manlineſs and valour, and other Nations that had proof thereof, rightly afford them. And yet it plainly ſeemeth that all the *Germans* did not generally take this name, but kept their ancient name of Luitſh, for that in time the ſaid name had among them ſo prevailed, that it hath worn the latter name of *Germans* both out of uſe and memory, and ſo continueth it unto this day: the Vulgar People of *Germany*, as before is ſaid being wholly ignorant thereof, and calling themſelves Luitſh, and their Country Luitſhland.

The Vulgar People of *Germany* not acquainted with the name of *Germany*.

The *Germans* after they were mightily increaſed in their ample and ſpatious Country of *Germany* repleniſhing every quarter and part thereof, it could not be otherwiſe, ſeeing to all Nations and Countries the like is, and hath been common, but that the inhabitants in one part of the Country by ſome name or other muſt be diſtinguiſhed from thoſe of another part

or

or Province; andthat upon ſundry different occaſions and reaſons, as upon Diviſions of Governments among themſelves, upon the nature and condition of the ſoil wherein they lived, upon ſome cuſtom or faſhion which ſome affected more than others, or of the names of ſuch Great men, or Commanders, as ſome might lean unto and follow, whereof divers like examples in other Nations are alſo to be found. People of *Germany* diverſly named.

Strabo, *Cornelius Tacitus*, *Ptolemy*, and others do ſet down the names of ſundry ſorts of People among them, but both they and other Foreign Authors may eaſily therein have erred: I mean in the true Orthography, for we ordinarily ſee that almoſt no Strangers do name other People or Places juſt as the ſelf People do, that are Strangers unto them; and therefore the ancient *German* names being by *Latine* or other Authors ſtrained and drawn unto their Orthography according to their fanſies from their very own nature, hath made them afterward to be the more hard to be diſcovered; nevertheleſs it ſhould ſeem by ſome nearneſs that the Latinized appellations do carry unto ſome Teutonick appellations, that the name *Iſtevones* is drawn from the name of **outereſt woners**, that is, ſuch as **dwell moſt outward**. And *Ingevones* ſeemeth to be **Inner-woners**, that is to ſay, **Inward dwellers**. **Burgundiones**, ſeem rightly to have been named **Bourgh-woners**, that is, ſuch as dwell in Bourghs or fenced places. **Hermiones**, ſeem to have rightly been **Herſt-woners**, that is, the dwellers in certain Woods. An the *Sicambri* (which are now the People of *Geldria*) rightly *Iſtevones*. *Irgevones*. *Burgundiones*. *Hermiones* *Sicambri*.

in

in their own *German* Language to have been **Sighcampers**, that is, Combaters or Fighters for Victory, for that **Sigh** in the ancient *Teutonick* is Victory, and a **Camper** a Combater.

Leyland. And whereas *Leyland* ſaith, that both the *Cimbri* and *Sicambri* have gotten that name of *Cambria* the daughter of *Belinus*, King of *Britain*, who as he ſaith was married to a Prince in *Germany*, called *Antenor*, it is nothing regardable, no remembrance remaining of any ſuch thing among the *German* Authors, who would never have miſſed to find out ſo notable a thing, that as two ſorts of people ſhould take their ſeveral appellations from one woman. Part of theſe *Sicambers*, ſaith *Sebaſtian Munſter*, leaving their habitation where the *Rein* entreth into the Sea, went up higher and inhabited about the River of *Main*, and called themſelves *Francks*. And from theſe *Francks* the *Franch* or *Frenchmen* are deſcended, who ſeem to have been ſo called, for having choſen in ſome ſort to live in more freedom and liberty than ſome other of the *Germans* did.

Leyland miſtaken.

Sebaſtian Munſter.

Frieſlanders. The like is alſo ſaid of the **Frieſlanders**, and that their former name (though others tell fabulous tales of another far-fetched cauſe) was **Freelanders**, in reſpect of the freedom they lived in. Others again and with ſome reaſon, ſuppoſe their name to be *Frieſlanders*, of their Country aptly called **Frieſland**, by reaſon that through the Northern Winds which are directly upon it, the waters are there more ſooner and harder frozen, than more further upward within the Inlands.

The

The *Swevians*, to wit, thoſe that inhabit in *Swevia*, do take their name as moſt Authors agree of *Swenus*, the ſeventh King of *German*. *Swevians.*

The *Goths*, being members of the *German* Nation, were ſo called of the Country they dwelled in; which lying on the South part of the Kingdom of *Swedia*, and being more better and fertil than all the other Countries that lie North from it, was therefore called **Gotland**, which is to ſay, **Goodland**. *Goths.*

The *Danes* are ſaid to have their name after **Dan**, their firſt King, of whom the Country of **Denmarck** (a very ancient Kingdom) did alſo take appellation: for **marck** ſignifieth in the old *Teutonick* a limited place, or a place that is marked out for the poſſeſſion of ſome people, or juriſdiction of ſome Prince, Officer or Republick. *Danes.* Look for more of this in the ſixth Chapter, marck.

The *Normans* were ſo named in regard of their habitation, becauſe it was in the North; for **Norman** is rightly **Northman**. *Normans.*

The *Vandals*, which ſhould rather be written *Wandals*, (but that the *Latine* lacking the double v, uſeth the ſingle v in ſtead thereof) hath gotten that name by their much wandring from place to place, and not after *Vandalus* the eighth King of *Germany*, nor of a Queen called **Wandala**: **wandel** in the *Teutonick* is the ſame that **wander** is in **Engliſh**, and a fit name for a people eaſily to purchaſe to themſelves, that wandeled or wandred about the World as this people did: and in likelihood accuſtomed to fleet from place to place in *Germany* it ſelf, before they wandred from thence to other foreign parts of the World. *Vandals.*

Longobards. The *Longobards* took their name of the wearing of long Beards, (though ſome with little reaſon do think it otherwiſe) and albeit it were the cuſtom of the Province from whence they came, and might be uſed alſo of ſome other *Germans*, yet was it not the faſhion in *Italy* where they ſeated themſelves, and where therefore they had this name more peculiarly given them, and where the Country doth yet retain the name of her long-bearded Inhabitants, though wrong pronunciation have had ſome ſtroke in the matter, and from *Longobardia*, hath vulgarly turned it to *Lombardi*.

Thus then the people of *Germany* inhabiting different Provinces, were upon ſundry cauſes called by different names, whereof many more examples might be alledged than here are ſet down. Moreover, it hath divers times alſo happened, that the appellation of ſome of theſe people have come to be varied and changed, whereof ſundry examples might be ſhewed; but becauſe I deſire to ſpeak moſt of the *Saxons*, I will omit to ſpeak more of others, and proceed to declare the cauſe and reaſon why our Noble Anceſtors were called by this name of *Saxons*, becauſe ſo many have alledged ſo many unright and unlikely cauſes thereof,

Of the name of Saxons.

Occa Scarlenſis. Some affirm that they had this name of one *Saxo* the ſon of *Negnon*, and brother unto *Vandale*: but this *Occa Scarlenſis* contradicteth, in ſaying, That there came three Princes being brethren, with Troops of men out of *India*, to the ſervice of *Alexander* the great, who after his death came with their ſaid Troops into *Germany*, and

and that of *Friſo* the eldeſt brother, the people of *Frieſland* had their appellation. And here it is to be noted, that *Occa* himſelf was a *Frieſlander*, and therefore had reaſon to chuſe the deſcent from the elder brother of himſelf and his Country-men. Of *Saxo*, ſaith he, the *Saxons* took their name: but *Bruno*, as he makes us believe, left his name rather unto a place than unto a people; to wit, unto his *Brunoſwick*, ſince called *Brunſwick*.

Others there be that ſmelling theſe denominations to be fabulous, to amend the matter will needs find out as they ſuppoſe a better reaſon; and remembring that *Saxum* in *Latine* is a Stone, and that *Saxon* and *Saxum* are not very much different, will therefore conclude that the *Saxons* were ſo called, by reaſon of their hard and ſtony nature. But theſe witty Conjecturers ſeem to forget that the *Saxons* when firſt they had this name, were unacquainted with the *Latine* Tongue, and therefore could not borrow a name from a Language that was unto them wholly unknown; and if it were given them by others, it is moſt like in all reaſon that it muſt be by ſome of their Neighbours the other *Germans*: but theſe were as little acquainted with the *Latine* Tongue as they, and therefore could not borrow a name to beſtow upon them out of a Language which they alſo underſtood not.

Some again (and thoſe learned Authors) do think the *Saxons* to be deſcended from the *Sacæ*, a people of *Aſia*, and that afterward they came in proceſs of time to be called *Saxons*. And be- *P. Albinus in Prægm.*

cauſe the x doth alſo carry with it the ſound of s, they underſtand it to be meant as if it were written *Sax ſons*, and conſequently to be as much to ſay, as, *the ſons of the Sacæ.*

But now to examine the likelihood of this, we are to note, that the *Saxons* did never write or call themſelves *Saxons*, neither did any of the other *Germans* ever call them ſo, but they called themſelves anciently *Seaxen*, and *Seaxena*, and by abbreviation *Seaxna*, the a at the end being indeed ſuperfluous, and only added for ſome little augmentation of ſound, as we ſee that ſome do yet very needleſly add the letter e at the end of a number of *Engliſh* words more than is neceſſary. Of the higher *Germans* they are written *Sachſen*, but pronounced juſt as if they wrote them *Saxen*, and in all the *Netherlands* they are and have of old time been called *Saſſen*, and their Country *Saſſenland*.

Seaxen.

The turning then of the e into o, whereby they came of other Nations to be called *Saxons*, hath ſurely been by *Latine* Authors, for that they deemed it to be of a better ſound: and that it is moſt uſual for them ſo to alter and alſo to add for betterneſs of ſound, both in the names of people or places, and in mens proper names, can eaſily appear to any that will obſerve it.

It is further to be conſidered, that the letter n at the end of Nouns in the *Teutonick* Tongue, (wherein the ancient *Saxon* muſt needs be compriſed) doth ſerve in ſtead of s to ſignifie the plural number, as ſome of them in our *Engliſh* yet remaining in uſe alſo do, as childꝛen, oxen, bowſen, &c. and ſo of *Seaxen* by underſtanding the

the n to be of like value to the g, it is as much as if it were written *Seaxes*: and this then being ſo, the *Sacæ* of *Aſia* are like to loſe their ſons in *Europe*.

And as for *Lucan* his calling them *Axiones*, it is not worthy of any account at all: for whether it be likely that *Lucan* the *Latine* Poet being a ſtranger unto the *Germans*, and dwelling far from them, ſhould better know the true name of the *Saxons* than they themſelves, I leave the Reader to judge: as alſo whether the Mother-tongue of every Nation is not the greateſt and beſt conſerver of ſuch original names as properly appertain to the ſaid Tongue and Nation. *Axiones.*

Let us then approach to the purpoſe, and ſeek by moſt probable appearance of truth from whence this name of *Saxons* is rightly derived. *Tacitus* indeed who lived in the time of *Trajan* the Emperour, about ſome two years after *Chriſt*, in his deſcribing *Germany*, and naming the ſundry ſorts of *German* people, doth make no mention of the *Saxons*; and yet *Ptolomy* who lived but about forty years after him, doth make mention of them and their habitations, which he noteth then to have been in *Cimbrica Cherſoneſus*.

The reaſon then why *Tacitus* omitteth to ſpeak of them, is like either to have been for lack of perfect relation of them, for that the *Romans* never pierced ſo far into *Germany* as to paſs over the River *Albis*, or elſe he comprehended them under ſome other name, and peradventure under the name of *Cimbrians*, which *Romans never paſſed the River Albis.*

is more like than that they ſhould formerly have been called *Catteans*, as *Crantzius* ſeemeth to think; for that *Ptolomy*, as is aforeſaid, placeth them in *Cimbrica Cherſoneſus*, and there (and not in *Weſtphalia* as *Sebaſtian Munſter* would have it) do I hold their dwelling firſt to have been. And whereas *Cimbrica Cherſoneſus* hath ſince become (as yet it remaineth) a part of *Denmark*, yet was it anciently not ſo; for the *Saxons* who had there their ancient habitation, had about the poſſeſſion thereof long Wars with the *Danes*, before the time of *Chriſt*.

Sebaſtian Munſt l. 3.

Munſterus.

Some of theſe *Saxons* coming more Southerly on the Rives *Albis*, had Wars there with the *Thuringers*; and lodging themſelves in a Wood, gat by that means the name of *Holt-Saxons*, which is as much to ſay as *Wood-Saxons*, and left accordingly unto the place where they ſo remained the name of *Halſatia*, wherein they builded *Staden*; and hereby grew ſome difference in appellation between theſe and the other *Saxons* from whence they came, who having before been only called *Saxons*, now (as it ſeemeth) were for diſtinction called *Engliſh-Saxons*, a name perhaps abbreviated of *Englandiſh-Saxons*, by reaſon of that part or Province of *Cimbrica Cherſoneſus* called *England*, wherein they inhabited: whereby we may perceive the name of *Engliſh-Saxons* to have been given to the firſt and moſt ancient *Saxons*. But becauſe I ſhall have occaſion in the fifth Chapter to ſpeak more particularly of the names of *England* and of *Engliſh*, I will here only ſpeak of the name of *Saxons*, and declare the cauſe and reaſon why

Out of the old *Saxon* Chronicle.

Old *England.*

why our Anceſtors came firſt ſo to be called.

They being originally *Germans*, as in the next enſuing Chapter ſhall be further ſhewed, did conſequently not from elſewhere bring the name of *Saxons* with them, but had the ſame appropriated unto them in *Germany*, even as the other ſorts of *German* people gat among themſelves for one cauſe or other their ſeveral denominations, which in ſome of them again in time was upon ſome cauſe or other altered and changed.

Why our Anceſtors were called *Saxons*.

This name then of *Saxons* they undoubtedly have (though ſome hold it unlikely) of their uſe and wearing of a certain kind of Sword or Weapon invented and made bowing crooked, much after the faſhion of a Sithe, in imitation whereof it ſhould ſeem to have firſt been made. And when of late I conferred with the excellent learned man, M. *Juſtus Lipſius* about the *Saxons* true appellation, (who I alſo found to concur with me in opinion) he could preſently put me in mind that a Sithe is yet at this preſent in the *Netherlands* called a *Saiſen*. Now the Swords of our Anceſtors being made ſomewhat after that manner, (the edge being on the contrary ſide) they might well carry a like name unto ſuch an edge-tool, as they were made after: and albeit we find theſe kind of Swords anciently written *Seaxen*, or *Seaxes*, yet it is like enough that our Anceſtors ſounded the x as ſ, for the *Welſh-men* wrote them *Saiſon* as they yet write us, which it is like they wrote, according as they heard them pronounce their own appellation.

Semiter, or crooked Sword.

Juſtus Lipſius.

Hangers, or Wood-Knives.

Of this kind of Weopon they had two ſorts, the one whereof being long were worn for Swords, and the other being ſhort as Hangers or Wood-Knives, and theſe they called *Hand-ſeaxes*; and ſuch they were which after their coming into *Britain* they had ſtill in uſe, and did wear privately hanging under their long-skirted Coats: wherewith at a Banquet on *Saliſbury-plain* where *Hengeſtus* had invited King *Vortiger*, about three hundred of his Nobles, the watch-word **Nem eowr ſeaxes**, that is, **Take your ſeaxes**, being given, were all of them ſuddenly ſlain. And as their long *Seaxes* or Swords were as is ſaid before made after the form of a Sithe, ſo might their *Hand-Seaxes* as well in faſhion and bigneſs as ſomewhat in name, agree unto their then uſed manner of Sicles, Of this kind of *Hand-Seax*, *Erkinwine* King of the Eaſt-*Saxons* did bear for his Arms, three argent, in a field Gules. And the learned *Engelhuſius* of this kind of *Seaxe* and of the name of the *Saxons*, hath this enſuing *Latine* Rythme:

Stone-henge.

Arms of King *Erkinwine*.

Quippe brevis gladius apud illos Saxa vocatur,
Unde ſibi Saxo nomen traxiſſe putatur.

Which may be Engliſhed thus:

Becauſe a Saxa *termed is*
The ſhort Sword which they wear,
Thereof the name of Saxons *they*
May well be thought to bear.

Now then it being manifeſt that our Anceſtors did affect and uſually bear this kind of Weapon called a *Seax*, and that we find it not to have been

been uſed among the other *Germans*, unleſs of ſuch as afterward may have followed them in that faſhion, why may not the peculiar bearers of that kind of Weapon have gotten after the ſame their appellation? for ſeeing the name of the Weapon and the name of the bearers thereof is all one, either the Weapon was ſo called of the men, or the men of the Weapon: but that men are uſually called according to the Weapons which they bear, daily experience doth ſhew us, eſpecially in War, where by the names of Lances, Carabines, Pykes, Muſkets, *&c.* the bearers of ſuch Weapons rather than the Weapons are underſtood. And albeit ſuch names do commonly remain unto the bearers only during the War, yet if they ſhould ſtill uſe thoſe Weapons, then doubtleſs would the names ſtill remain unto them even from one poſterity unto another. For the *Scythians*, as divers learned Authors and of good judgment do report, gat and remained with that name becauſe of their great uſe of ſhooting: for ſhooting in the *Teutonick* is called ſchieten, and anciently cometh of the verb ſcytan, which ſignifieth to ſhoot. Moreover, the *Picards* or people of *Picardy* are ſaid firſt to have gotten that name of their great and moſt accuſtomed uſe of Pikes. And as ſome affirm, the Galliglaſſes in *Ireland* do retain that name of the kind of Polax which they are accuſtomed to uſe. And not only of the Weapons or Arms which they have born, have ſundry people gotten their denominations, but others even of

Men are often called after their weapons.

Scythians ſo called of ſhooting.

Galliglaſſes.

of the faſhion of apparel which they have been accuſtomed to wear, as the people inhabiting
Togatæ. in *Ciſalpina*, were ſometime called *Togatæ* becauſe they went in Gowns. And the old Inhabitants of the South-parts of *France* were
Bracatæ. called *Bracatæ*, of a ſhort kind of Coat wherewith they were uſually clad.

And he that will but conſider the alterations of the names of many other people of *Germany*, (which always have proceeded of one cauſe or other) will find it nothing ſtrange that our Anceſtors having before had ſome other name, ſhould afterward come to leave the ſame, and to be called by the name of *Saxons:* for where for example ſake (among others) are the names now vulgarly known in *Germany*, of the *Catti*, the *Ubi*, the *Quadi*, the *Marcomanni*, the *Bructeri*, and the *Sicambri?* are they not all changed into other appellations? And the latter, to wit, the famous *Sicambri* long ſince even in *Germany* it ſelf grown into two ſeveral names and people, which are now the *Geldres*, and yet remain in their ancient reſidence, and the *Franks* that have made their habitation more higher into the Land, as before hath been noted, whoſe Country now beareth the name of *Franconia:* part of them under Prince *Faramund*, entring afterward into *Gallia*, left in fine unto that Country, the yet retained name of *France*,
West *France.* East *France.* of ſome called *Francia Occidentalis*, becauſe *Franconia* in *Germany* hath the name of *Francia Orientalis*.

Theſe

Theſe manifeſt and many examples then weighed, with the cauſe and reaſon as hath been ſhewed why our Anceſtors had the name of *Saxons*; (which proceeding of the bearing of Arms can no way ſeem diſhonourable, but indeed very honourable, carrying alſo in it ſelf moſt reaſon and probability of truth) I truſt ſufficient hath here been ſaid to ſatisfie the courteous Reader.

How

How the ancient Noble Saxons, *the true Anceſtors of* Engliſh-men, *were Originally a people of* Germany: *And how honourable it is for* Engliſh-men *to be deſcended from the* Germans.

CHAP. II.

THat our *Saxon* Anceſtors came out of *Germany*, and made their habitation in *Britain*, is no queſtion, for that therein all agree: but ſome not contented to have them a people of *German* race, will needs bring them from elſewhere to have come into *Germany*, and from *Germany* afterward to have come into *Britain*: and this ſeemeth to proceed of a certain kind of delight that ſome people take in deriving and fetching things very far off, though moſt commonly upon very little ground or ſhew of certainty.

All our Writers agree, that *Engliſh*-men came from *Germany*.

But now to be the better able to judge of the probability or likelihood of the truth hereof, let us ſee from what place it was that they came, if from elſewhere they came into *Germany*, as alſo the time of their arrival there. For the firſt, about the place from whence they came, I

ſee

ſee great contradiction among the Conductors: for that ſome will bring them from *Aſia*, ſome from *Africa*, ſome from *Macedonia*, ſome from *Denmark*, and ſome from *Britain* it ſelf, ſo as we may be moved to compaſſion to ſee our poor Anceſtors thus led up and down the world by a ſort of blind Guids.

They that will bring them from *Aſia*, will ſeem to have the moſt reaſon, as well for that in *Aſia* were ſometime ancient people called the *Sacæ*, which name of theirs draweth in ſound toward the name of *Saxons*, as alſo for that in *Aſia* mankind had his firſt beginning. And conſidering, ſay they further, that the *Germans* came out of *Perſia*, (which is in *Aſia*) why may not as well the *Saxons* be alſo come out of *Aſia*? and that the *Germans* came out of *Perſia*, they ſeem to think a thing very certain, by reaſon of the affinity of the *German*-Tongue with that of the *Perſian*. Firſt then as touching the *Sacæ* of *Aſia*, I have already ſpoken in the foregoing Chapter, and ſo ſhall not need to repeat it here; and to ſay that the *Saxons* have come out of *Aſia*, for that mankind had firſt beginning there, is not a reaſon to deduce them only from thence, but as well all the people elſe of the World; and I do ſhew in the ſaid firſt Chapter that the *Germans* (among whom the *Saxons* muſt be comprized) did firſt from *Aſia* come into *Europe*: for in *Aſia* was that Tower of Confuſion where the diverſity of Nations firſt was cauſed.

All people had their beginning in *Aſia*.

Babel in *Aſia*.

And whereas ſome to make an ancient difference between the *Saxons* and the *Germans*, as if

if they were ſeveral Nations, and came ſeverally into *Germany*, will confirm an opinion that the *Germans* came from *Perſia*, becauſe (as is aforeſaid) of the affinity of their Language with the *Perſian*: ſurely it is an opinion of a very ſlender confirmation, for that indeed there is no affinity at all between thoſe two Languages; and albeit there may ſome half a dozen or half a ſcore words be found in the *Perſian*, that are broken *German* words, as *Choda*, *Phedar*, *Madar*, *Beradar*, *Datchtar*, *Star*, *Band*, for God, Father, Mother, Brother, Daughter, Star, Band, what affinity makes this, when all the reſt is altogether different? yea, as far different as two Languages can be the one from the other: and becauſe I was deſirous to be ſurely informed in this point, I wrote unto a Gentleman of my acquaintance in *Italy*, in the year 1601. at ſuch time as Sir *Antoney Serley* and *Cuchin Ollibeag* were Embaſſadors there from the King of *Perſia*, deſiring him to confer with the beſt Interpreters in their Train, to know what affinity there might be between the *Dutch* and the *Perſian* ſpeeches, for there were that ſpake them both exceeding well: but after they had uſed their memories as well as they might, they could find but about theſe half-dozen words here ſet down, that could ſeem to have dependance on the *Dutch*: but more words by odds than theſe, may be found in the ſame Tongue, that ſeem to have dependance on the *Latine*: and yet for all that, they are as far too few to make an affinity between the *Latine* and the *Perſian* Languages, as are the broken *Latine* words that are found

in

in the *Welſh* Tongue, able to bring a nearneſs between the *Latine* and the *Welſh*. And I have heard that a man may find in the *Iriſh* ſome words that ſound of the *Hebrew*, but they help little to make *Iriſh-men* thereby to be the better *Hebricians*: and he that will obſerve it, ſhall find divers words in divers other moſt different Languages that alſo agree together.

And if ſome ſhould yet move further queſtion, why any *German* words at all ſhould be found in the *Perſian* Tongue, ſeeing the Countries lie ſo far one from another? To this I anſwer, out of *Trogus Pompeius*, that after the death of *Brennus*, when with 150000. men he went to ſack the Temple of *Apollo* in *Delphos*, the number nevertheleſs that remained, and of thoſe that daily came unto them, was ſo great, that like ſwarms of Bees they filled all *Aſia*: inſomuch that the Oriental Kings made no Wars one againſt another, but with whole Camps of *Gauls*: and *Carion* maketh no doubt but that theſe were *Gauls* and *Germans* joined together, both which Nations were of the *Grecians* called by the name of *Celtæ*; and why might not then the *German* Soldiers be employed in ſervice in *Perſia*, and leave ſome few words of their Language there behind them?

Trogus Pompeius.

Jo. Carion.

Called *Celtæ* of their much riding.

And now to give the curious Reader ſome further proof of the ſtrangeneſs of the *Perſian* Tongue, and ſo to make an end of this matter; I have thought good in that Language here to ſet down ſome few lines of the beginning of the firſt Chapter of *Geneſis*: which, together with the ſame in *Latine*, are theſe:

Dar

Dar aval afrid Choda mar an aſman, vermar anzenim.	*In principio creavit Deus cœlum & terram.*
Veanzenim bud thohi ubevan vetarici abar rui : tehom ubadi chodaii vezida ſcheva abar rui anab.	*Terra autem erat inanis & vacua, & tenebræ erant ſuper faciem abyſſi, & ſpiritus* Domini *ferebatur ſuper aquas.*
Veguſt Choda Baſchad roſchni : vebud rochnaii.	*Dixitque Deus : Fiat Lux. Et facta eſt Lux.*
Vebedid Choda mar an roſchnaii : ceh neco, veguida card choda meian an roſchnaii umejan antarici.	*Et vidit Deus lucem quod eſſet bona, & diviſit lucem à tenebris.*
Uhecand Choda beroſchnaii roz, vebetarici cand ſchab. vebud eivar, vebud bamdad roz jakeh.	*Appellavitque lucem diem, & tenebras noctem. Factumque eſt veſpere & mane dies unus.*

By this it may ſeem, eſpecially to ſuch as have any knowledge in the *Dutch* Tongue, that between that and this here is no nearneſs of affinity at all, but as much farneſs as needeth to be.

Having before ſpoken of the ſuppoſed particular coming of the *Saxons* forth of *Aſia*, and whereof I mean to ſpeak more anon; it followeth to ſhew what is ſaid of their coming from *Africa*: and for this I muſt bring forth

Occa

Occa Scarlenſis, of whom I have made mention in the foregoing Chapter, where I ſpake of the appellation or name of the *Saxons*. This Author forſooth ſaith, that becauſe of the exceeding abundance of people in *India*, many were conſtrained by lot to depart thence to ſeek themſelves a new habitation, for that otherwiſe their Country would not have been ſufficient to afford them food. Over theſe were three Brethren appointed to be Princes and Captains, whoſe names were Friſo, Saxo, and Bruno. *Occa Scarlenſis.* A fabulous narration of *Occa Scarlenſis.*

"Theſe he ſaith were entertained in the ſervice of *Alexander* King of *Macedonia*, who "uſed them in *Aſia* for the defence of that which "he had there conquered. But after the death "of *Alexander*, they ſailed towards *Africa*, where-"in *India* their own *Patria* was. Yet willing "to full-do their too-ſaln lot, in the year after "the Creation of the World 3670. they came "into the *German Sea*, and landed in the Coun-"try, where before their coming, the Giants "that by King *Brute* were driven out of *Albion*, "had ſought to have habitation, but were by "wild people that inhabited there, chaſed from "thence; and there Friſo the elder Brother "with his followers ſeated themſelves, and gave "unto it the name of *Frieſland*. *Saxo* the ſecond Brother took up his dwelling-place by the River *Albis*, and *Bruno* where he built his Burgh of *Brunoſ-wic*, as is aforeſaid in the firſt Chapter. Lo thus hath *Occa* told his tale, which indeed hath as plain a ſent as a man need to wiſh to find out a fable by; and yet I fear *Sufridus Petri* hath been ſo much miſguided by him, as *Sufridus Petri.*

as to make war with ſo worthy an Author as *Cornelius Tacitus*, and ſundry others of far better credit than ever was *Occa*: but now to the fable. *Friſo* and his company having been by lot conſtrained to ſeek themſelves new habitations, becauſe their Country could not afford them victuals, came unto the ſervice of King *Alexander*, but after his death they ſailed towards *Africa*, wherein *India* their own *Patria* was: belike they did this becauſe they had forgotten when firſt they came thence to bid their friends farewel; and ſo thought good to return again to diſcharge this office of courteſie, before they would take a farther Journey: but now hath *Occa* poſed me about the Country of *India*, which he expreſly ſaith was in *Africa*, and where in good truth I can find no ſuch Country, or yet underſtand that ever any part of *Africa* was ſo called. I have heard of *India* in *Aſia*, which taketh name of the River *Indus*, a very far way from *Africa*, it being alſo called *India Orientalis*, becauſe ſome have corruptly given *America* the name of *India Occidentalis*. But the aforeſaid *Friſo* nevertheleſs departing with his Brethren and followers from a place which never was, came into the *German* Sea, and landed in a Country from whence the Giants that King *Brute* had chaſed out of *Albion*, had in ſeeking habitation been alſo chaſed by the ſavage people that dwelt there, and thus could *Friſo* and his company do more than could the great Giants, in taking the Country from the wild men, which had driven thence thoſe tame Giants. And as for the name of the City of *Brunſwick*, the

The fable of *Friſo*, *Saxo* and *Bruno* confuted.

the old *Saxon* Chronicles tell us, that it took the ſame of *Bruno*, the ſon of *Ludulph* Duke of *Saxony*, who in the year of our Lord 861. firſt began to build it. We have now ſeen the coming of our *Saxons*, together with their friends the *Friſeans*, both from *Africa* and *Macedonia*: and whereas ſome affirm that they came from *Denmark*, this may in ſome ſort be true, their name of *Saxons* being thought as is ſaid before, firſt to have been begun in *Cimbrica Cherſoneſus*, which of ſome is accounted a part of *Denmark*, but the learned and judicial *German* Authors do account the *Danes* to have had at the firſt one original with the *Germans*, and conſequently to have been a *German* people, and therefore I ſhall not need to ſtand much upon this point, conſidering that I do here only go about to prove, that our Anceſtors the *Saxons* were alſo originally a people of the *German* race.

Brunſwick whence it taketh name.

Franciſcus Irenicus, & others.

And as for thoſe that will bring them from the *Britains*, I hold them for as good Archers as he who *Diogines* did ſometime behold to ſhoot (among others) at a Butt with the Crosbow, for ſtill when his turn came to ſhoot, *Diogines* would run and ſet his back againſt the mark: And being asked why he did ſo? made anſwer, That he did it for his ſafety; and the reaſon was, for that the Fellow was ſure from hitting the mark, ſeeing he did never hit the Butt.

Diogines his place of ſafety.

If the *Saxons* came firſt out of *Britain* into *Germany*, the *Britains* and they were grown to a very great ſtrangeneſs, when at ſuch time as

by the invitation of King *Vortiger* they returned out of *Germany* into *Britain* again, for that they neither could underſtand any one word of each others Language, nor yet remember the old acquaintance and Countryſhip that had been between them.

A quarrel between a *Hollander* and a *French-man.*

I have heard a tale of a *Hollander* and a *French-man* that by chance met together on the way as they were travelling, and falling out, went to buffets; the *Hollander* was too hard for the *French-man*, and threw him down, whereat the *French-man* cried out, *Noſtre-Dame.* The *Hollander* hearing this, was much moved, and bad beſhrew his heart for his folly, in not telling him ſooner that he was of *Rotterdam*, for quoth he, I am of *Rotterdam* my ſelf, and thou art my Country-man, and hadſt thou but told me ſo much before, I had never beaten thee. Now if any of theſe, either the *Saxons* or the *Britains*, could have remembred but thus much of their Countryſhip, as here by chance the *French-man* uttered, which was ſtraightways well and wiſely noted by the *Hollander*, it might alſo perhaps have bred ſome friendſhip between them: but ſo much could there not then be thought upon, nor never ſince, until as it ſeemeth it came to ſome bodies mind in a dream, that the *Saxons* were deſcended from the *Britains*; and ſo for a dream I will let it paſs.

Thus much ſufficeth about our Anceſtors coming from ſo many ſundry places into *Germany*; and now as touching the time of their coming, there is as great uncertainty, as there

is

is of the places from whence they came: for albeit *Occa* aforesaid can mention the year 3670. after the Creation of the World, which he might easily conjecture by the time of the reign of *Alexander* the Great, in whose service he supposed them to have been; yet others do make their coming to have been about 70. years after, others say it was in the time of *Tiberius* the Emperour, and others can set down no time at all. So as being left both of the place from whence they came, and of the time when they came, in all uncertainty that may be; it followeth now to consider of the likelihood of their coming, to wit, whether it be likely that ever any such people from any place whatsoever have come into *Germany*. Well then, they came by Sea or by Land: if by Land, and from out of *Asia*, which was from the East to the West, they could make no less journey of it, and come the nearest way they could, than two thousand miles. If from *Macedonia*, which was in a manner from the South to the North, it must needs be more than one thousand miles. But now to consider the difficulty of so great a passage in those days, as the unknown Ways, the great Woods and Wildernesses, the many Rivers, the Provision and Carriages of Necessaries; and last of all, the People of so many Provinces as they must pass thorow, who would never admit Strangers without Wars to march through their Countries, seeing they could not but appear unto them as a People that came resolved to take some part of the Country from them, to make it their new dwelling place; and yet notwithstanding all

About the *Saxons* supposed coming by Land into *Germany*.

this, to paſs through ſo many Countries, and to ſeat themſelves on the Sea-coaſt, on the other ſide beyond them all, what man of ſence can admit it?

About their ſuppoſed coming into *Germany* by Sea.

But now if they came by Sea, (as *Occa* and ſuch other as will needs bring them from elſewhere into *Germany*, will rather have it) then muſt their Sea-voyage be alſo conſidered of. Being then preſuppoſed to have been out of *Aſia*, it muſt needs have been about by the *North-Sea*, or elſe by the *Mediterraneum-Sea*: Firſt then, if it were by the *North-Sea*, to wit, from beyond all *Biarmia* and *Scricfinia*, this Sea, how unlikely it is to have been known and frequented ſuch long time paſt, we may judge by that which *Tacitus* writeth thereof, ſaying: It is ſo ſlow that it is almoſt immoveable, and thought of many to be the bounds which compaſs in the whole World: and the reaſon of this opinion he ſaith, was, becauſe the Sun continueth ſo clear and bright from the ſetting unto the riſing, that it darkneth the Stars, * and ſome are perſwaded that the ſound of the Sun is there heard, as he riſeth out of the Sea: and that the beams of his head are there ſeen, as alſo many ſhapes of Gods, and that there was the end of Nature and of the World; by which fabulous conceit, (which *Tacitus* reporteth as the opinion of other men) it eaſily appeareth how utterly unknown this Sea and paſſage in thoſe times was. But our Country-men that in this Age of ours have diſcovered it, do make another deſcription thereof, and tell us of heaps of Ice like Mountains, floating up and down that moſt dangerous

Tacitus in deſcript. *Germ.*

* He ſhould have ſaid that in Summer it doth ſo

dangerous Sea, and how ſometimes the Ships are hemmed in and compaſſed about with theſe Icy moveable Hills, whereof *Tacitus* can tell us nothing, which is alſo an argument of ſuch Ages ignorance of this *Ocean*: but how perillous indeed it is, our own Country-men can beſt teſtifie, by the lamentable loſs of Sir *Hugh Willoughby*, and all the men in his two Ships, who in the firſt attempt of the diſcovery thereof, were in the month of *October* in the year of our Lord 1553. frozen to death, in the Haven called *Arzina* in *Lapland*. And now for all this, if any will have our Anceſtors to have had ſuch wonderful ſtrange fortune, as to have eſcaped theſe and other Sea-dangers, then might they laſtly have paſſed Southerly, down between *Norway* and *Scotland*, and ſo come into the *German Ocean*.

Frozen to death.

R. Hakluit in the *Engliſh* Navigations

But if by the way of *Mare Magiore*, and ſo down through *Heleſpont*, into the *Mediterraneum Sea*, by which Sea the ſuppoſed Comers from *Macedonia* might alſo take their courſe, then paſſing all the length of the *Mediterraneum Sea*, they muſt have come to the ſtraight of *Gibralter*, and have paſſed it, and then have coaſted about the Weſtern and Northern ſides of *Spain*, and in fine through our narrow Seas have come (as is aforeſaid) into the *German Ocean*, and ſo have arrived in ſome maritime part of *Germany*. Of both theſe courſes, the latter (if any of both might be held likely) muſt needs in all mens judgment ſeem the likelier, becauſe the other is ſo far about by the North, ſo extream cold, and hath longeſt remained undiſcovered.

Now what great difficulties their ſo far coming by Sea muſt needs carry with it, be it by the one way, be it by the other, will well appear when they are rightly conſidered, to make the Journey more unlikely to have been by water, then it hath been ſhewed to have been by land: for where in ſuch long foregoing ſeaſons was there ſuch knowledge in the Art of Navigation, ſeeing the uſe of the Sea-compaſs, and right skill of ſailing was not then known? The firſt uſe of the Compaſs being as *Franciſco Lopes de Gomara* ſaith, found out by an *Italian* (whoſe name as ſome ſay was *Flavio*) now 300. years paſt: the which *Italian* was of *Malphi* not far from *Naples*. And as *Ortelius* ſaith, albeit this *Italian* found out the uſe of the Compaſs, yet was it uſed but for eight winds, until by ſome of *Bruges* in *Flanders*, it was afterward brought unto thirty and two. Such then as in old foregoing ſeaſons uſed to make Sea-voyages, were fain to paſs in ſmall veſſels, all along by the ſhore ſides, and within the ſight of land, being often forced to lie attending at the Sea-port and Creeks for convenient winds and tydes: and this manner of Sea-faring was the cauſe that the Ships which *Hiram* King of *Tyrus* ſent with his Sea-men and the ſervants of King *Solomon* for Gold of *Ophir*, were three years on their Voyage. They paſſed down the *Red Sea*, and ſo up Eaſtward all along the land coaſt unto *India*, which was heretofore as ſaith *Joſephus* (in the ſecond Chapter of his eighth Book of the Antiquities of the *Jews*) called *Ophir*.

Sea-compaſs when firſt invented.

Ab. *Ortelius.*

Sea-compaſs by ſome of *Bruges* brought to 32. winds.

Voyage of the Ships of King *Hiram.*

India ſometime called *Ophir.*

He that ſhall then conſider of this Voyage, down

down *Mare Rubrum* unto *India*, or the Gold-land of *Ophir*, and of the Voyage of our Anceſtors down *Mare Magiore*, through *Heleſpont* into the *Midland-ſea*, or for more nearneſs to take it from *Macedonia*, as ſome will have it, unto that maritime part of *Germany* where they are ſaid to have ſeated themſelves, ſhall find no great difference in the greatneſs of the diſtances. And ſeeing the Ships of *Hiram*, which may be accounted to have gone their Voyage in a year and a half, and in like ſpace to have returned, may be thought by former trade to have been thereunto accuſtomed, much longer time for ſuch an extraordinary and unacquainted Voyage of our Anceſtors, with a far greater number of ſmall veſſels, for the tranſport of ſo many people, both men and women, (as were to go ſeek themſelves a new habitation) and much more ſtore of neceſſary proviſion, muſt needs be required, than for that of the others.

It is further to be noted, that at the ſtraight aforenamed there are two mighty Mountains, the one in *Andaluzia*, which is called *Gibraltar*, whereof the ſtraight taketh name: the other in *Mauritania*, and called *Abyla*, the which two Mountains were heretofore called the two Pillers of *Hercules*; and here all Antiquity was wont to reckon the laſt Weſtern limit of the World. And neither *Hercules* himſelf who navigated through the *Mediterraneum Sea*, even unto that place, (and of whom for that cauſe the two Hills had that appellation) nor any other, durſt ever paſs further; and therefore it was a cuſtom among Sailers, arriving ſafely at the

Pillers of *Hercules*.

the Isle of *Gades*, which is at the point of the said straight, to pay their Vows by offering sacrifice of thanksgiving in the Temple of *Hercules*, for their safe arrival to that most remote place of the earth.

Temple of *Hercules*.

True it is, that before the time of *Ptolomy*, the Isles of the *Canaries* called them the *Fortunate Islands*, which lie without the straights, but downward to the South, were discovered: but seeing no man durst go without the straight either about discoveries or ought else, we may rather think, yea and that with good reason and probability, that they were discovered by some Fishermen that might easily from the coast of *Africa* over against them, find them out, seeing they lie so near unto the said coast.

Fortunate Islands.

And yet notwithstanding what hath here been said, our supposed Ancestors that in those days could neither be good Cosmographers, nor skilful Navigators, must yet be thought first to have passed the whole length of the *Mediterraneum Sea* from the East to the West, and quite to have put down *Hercules*, by adventuring to pass forth at the straight aforenamed, and much more by passing all the West-coast of *Spain* and *Portugal*, from the South to the North, as also the Cape of *finis terræ*: and then to bend their course to the North-East, and so through our Channel, as hath been said, to come into these maritime parts of *Germany*, and yet to receive such injury that all Antiquity should silence so brave and adventerous a Journey as so many difficulties (as have been recited) must needs

make

make it to be, their hap hath ſurely been exceeding hard.

But admitting for all this that they came by Sea, by what way ſo ever, and miſſing in their journey of many other places to make their habitation in, arrived laſtly in ſome maritime place of *Germany* or *Cimbrica Cherſoneſus*, how is it like that ſo populous and ever-warlike a people as the *Germans*, ſuch as always were apt to enlarge their own limits, and to invade many other potent Countries, would admit ſtrangers to invade theirs, and to diſpoſſeſs them of a good part thereof. And if any man ſhould think that thoſe parts of *Germany* were not then peopled, he is deceived, for the learned *Genebrard* ſaith, that in long time paſt, people did more covet to inhabit towards the Sea-coaſts than far within the Land: and this in reaſon is moſt likely ſo to have been, becauſe they thereby might come to enjoy the commodities of the Sea, as well as thoſe of the Land: and therefore they came not unto an unpeopled place, and ſo could not attain to any ſuch eſpecial habitation, without fighting for it; but muſt be ſure to be a long time in War before they could be left unto quiet poſſeſſion; and ſuch Wars, and upon ſuch an occaſion, (as is an invaſion made by ſtrangers) could never be clean rooted out of the memory of poſterity.

Genebrard

Sea-coaſt more of old time inhabited then the Inlands.

Moreover, vulgar tradition would have reckoned them ſtrangers, their Language alſo would have been altogether different, and lightly ſome of the places which they came to poſſeſs, they would have nominated according to places in the

the Country where they had had their old habitation; as ſuch as come from far to have new reſidences elſewhere are commonly wont to do. Yea, and that which is more, their Idols and *Pagan* Rites and Religion would have been different from the other *Germans*, whereof it is like one or other would have kept memory, but their Idols are known to have been *Tuiſco*, *Thor*, *Woden*, *Friga*, *Seater*, and ſuch others as had the other *Germans*, *Danes*, and *Swedens*, (all anciently one Nation) whereof more ſhall be ſpoken in the next Chapter.

Thus much may ſuffice to ſhew the unlikelyhood, or rather impoſſibility of the ſuppoſed coming of our *Saxon* Anceſtors from elſewhere into *Germany*. And now will I return unto *Cornelius Tacitus*, a moſt credit-worthy Writer, to ſee what his judgment is of their being or not being originally *Germans*, ſeeing it is in this caſe very allowable, he having ſo long ago ſo diligently laboured to be well acquainted both with the Country and people of *Germany*.

Tacitus in his deſcrip. of *Germany*.

His judgment then (as may appear by his own words here ſet down) is, "That the *Ger-*
"*mans* are homebred, and the natural people
"of their Country, and not mixed with others,
"coming from other places: for that ſuch as in
"former times did ſeek new habitations, did
"come by Sea, and not by Land, and their huge
"and ſpacious Ocean being as (ſaith he) I may
"term it different from ours, is ſeldom navi-
"gated by our men: for beſides the peril of
"ſuch a rough and unknown Sea, who, unleſs
"*Germany* were his native ſoil, would leave

"*Aſia*,

"*Asia*, *Africa*, or *Italy*, to go plant himself "there? the Country of it self being rude, and "the Air unpleasant, *&c.* The same Author within some few lines after, declared his judgment again, saying thus: "I am of opinion with "them that think the people of *Germany* not "altered and changed by joining with other "Nations, but have continued their own true "and pure Nation like unto none but themselves.

And this surely of this worthy Author was very judiciously spoken, after that himself (not being content to take reports by retail) had made most diligent and curious enquiry, to be best thereof informed. And indeed after all examinations of divers opinions of the *Saxons* name and original, I find that divers learned *Germans* of our time do plainly say, that there is no other account to be made of the *Saxons* than of the other people of the *German* Nation; and with them in this opinion (as is noted before) the great Antiquary and excellently learned *Justus Lipsius* doth fully concur. *Lipsius.*

Neither is it of moment to think our Ancestors came out of *Asia*, because *Ptolomy* giveth the name of *Sasones* to a people inhabiting in *Scythia*, not far from the Mountains of *Imaus*: for if nearness of name were a sufficient argument, then might the *Suebi*, a most ancient people also of *Germany*, be said to be descended from the *Suebi* of this aforesaid very part of *Asia*, seeing they, and those of *Germany* are noted by *Ptolomy* without the difference of any one letter, and yet is his Orthography different (by *Sasones.*

ſo much as it is) between the *Saxons* he noteth for a people of *Germany*, and his *Saſones* of *Aſia*. And ſo might in like manner the *Samnitæ* which he placeth in *Gallia*, be of the *Samnitæ* or *Sanmitæ* in *Scythia*. And it may ſo be ſaid of ſundry the like; yea ſome peradventure might imagine all the *Germans* (becauſe of ſome nearneſs of name) to be deſcended from the *Garamants* of the inferiour *Libia* in *Africa*.

No Nation doth call one another as each calleth it ſelf.

It is ſeldom or never ſeen (as before I have noted) that ſtrangers do call either other people or other places as the people inhabiting ſuch different places do call themſelves: and daily experience doth witneſs this, even in ſuch as are the neareſt Neighbours one to another: as for example: The *Germans* albeit they border upon the *Italians*, do not uſually ſo call them, nor yet their Country *Italy*; but do term them **Welſchers**, and their Country **Welſchland**. He that we call a *French man*, called himſelf *François*. He that we call a *Spaniard*, calleth himſelf *Eſpannol*. He that we call a *Welſh-man*, calleth himſelf *Cymbro*; and contrariwiſe none of all theſe do call us as we call our ſelves, nor none of them like other. For a *French-man* calleth an *Engliſh-man Anglois*, the *Spaniard* calleth him *Ingles*, and the *Welſh-man* calleth him *Saiſon*: and therefore there is no doubt to be made, but *Ptolomy*, and other Writers have much varied from the very right appellation both of people and places; and the more, by how much more they lived in diſtance from them; all which may ſurely argue the ground to be moſt unſure, of deriving people of one

part

part of the World through ſhew of nearneſs of name, from the Inhabitants of another part thereof, and thoſe alſo very far each from other.

Having now as I truſt given the Reader ſufficient ſatisfaction in this matter, and left him to believe that our *Saxon* Anceſtors were meerly and originally a people of *Germany*; it followeth then to ſhew what an highly renowned and moſt honourable Nation the *Germans* have always been, that thereby it may conſequently appear how honourable it is for *Engliſh-men* to be from them deſcended. For manifeſtation whereof, I will firſt ſet down what things proper unto them do eſpecially make them a moſt noble Nation in the ſight of all the World, and then will I ſhew the Reports and Teſtimonies which ancient Authors of other Nations do give them.

Why the *Germans* are a moſt noble Nation.

The firſt therefore, and moſt memorable, and worthy of moſt renown and glory, is, that they have been the only, and ever Poſſeſſors of their Country, to wit, the firſt People that ever inhabited it, no Antiquity being able to tell us that ever any People have dwelt in *Germany* ſave only the *Germans* themſelves, who yet unto this day do there hold their habitation.

1. *Germans* the continued poſſeſſors of *Germany*.

Secondly, they were never ſubdued by any, for albeit that the *Romans* with exceeding great coſt, loſs, and long trouble, might come to be the Commanders of ſome part thereof; yet of the whole never, as of *Gallia*, *Spain*, and many other Countries elſe, they were.

2. *Germans* never ſubdued by any.

Thirdly,

3. *Germans* not their Language mixed.

Thirdly, they have ever kept themſelves unmixed with foreign People, and their Language without mixing it with any foreign Tongue.

In all which three points of greateſt National Honour, I doubt whether any People elſe in the World can challenge to have equality with them.

And for their further honour it is to be conſidered, that they have not only been the ever Keepers of their own Country, mean while ſo many other Nations of the World have been tranſpoſed, and forced to flee from one Region to another, and ſubjected to the irrecoverable loſs of their National Names, Languages and Habitations, but many moſt Warlike Troops have gone out of *Germany*, and taken poſſeſſion in all the beſt Countries of *Europe*, where their off-ſpring even to this day remaineth. As firſt for example ſake, to begin with the *Saxons* the Anceſtors of our noble *Engliſh* Nation, who came and took poſſeſſion of *Lhoegria* the beſt part of *Britain*, and left unto it the name of *England*, which unto this day, with daily increaſe of honour, it ſtill enjoyeth.

Engliſh-men iſſued from the *Germans*.

The *Franks* in like manner a people of *Germany*, (much about the time that our *Saxon* Anceſtors came into *Britain*) entred into *Gallia*, under their Duke or King called *Faramand*, and of theſe *Franks* it came afterward to be called *France*, and the people *France-men*, now of us *French-men*, (as elſewhere hath been touched) and to theſe the ancient *Gauls* were forced to give place, and glad in the end to join in amity

French-men firſt iſſued from the *Germans*.

amity with them, whereby of two Nations they became one, and do now remain known to the World under the name of *French-men*.

The *Longobards* in like sort being a people of the Northern parts of *Germany*, by occasion of an extraordinary famine in the time of *Swino* King of *Denmark*, as *Crantzius* testifieth, (through the counsel and advice that was given by a woman) were by lot sent forth of the Country, about the year of our Lord 384. and at the last attained unto the possession of the best part of all *Italy*, which after them do yet retain the name of *Lombardy*.

The people of *Lombardy* issued from the *Germans*. *Crantz.* lib. 2.

Lombardy.

The *Goths* and the *Vandals*, being also a people of the Septentrional parts of *Germany*, did not only display their Banners, and made themselves to be dreaded in *Italy*, but in *Africa* also, and coming into *Spain*, did there establish the successive seats of many Kings: and from the blood and descent of the said *Goths*, both the King himself, and many of the greatest Nobility at this present in all *Spain*, are descended, and the surnames of *Guzman*, *Manryc*, *Mandoza*, *Albukerck*, and *Enriques*, with sundry other of *German* sound and signification, do accordingly argue the original of such families. Yea, the names of *Catalonia*, which right should be *Gothalonia*, and *Andaluzia*, which is otherwise *Vandaluzia*, Provinces taking appellation of the *Goths* and *Vandals*, do hereunto also yield proof.

Nobility of *Spain* issued from the *Goths*.

The *Normans* likewise coming from the Northern parts anciently of *Germany*, obtained in *France* the possession of *Newstria*, which of them took

Normans issued from the *Germans*.

took afterward the name of *Normandy*, from whence ſome of them not long after came into *England:* but of this becauſe it more concerneth us than the others, more ſhall be ſpoken in the ſixth Chap er, and therefore the leſs in this place. Thus have we here ſeen the *Germans* leave places unto their poſterity to inhabit in, in *Italy*, *Spain*, *France*, and *Britain*, where, unto this day they remain, as the true witneſſes of the great actions of their moſt victorious and noble Anceſtors. Let us now ſee by the report of ancient Authors, and ſuch as were ſtrangers unto them, of what honour, eſteem and worthineſs they were in the ſight of the World, in thoſe their elder years.

Teſtimonies of ancient Authors of the worthineſs of the *Germans*.

Polit. lib. 8. *Gallen.* *Ariſtotle* ſaith, that the *Germans* uſed to take their new-born children, and to dive them in Rivers, as well to make trial of their ſtrength, as to begin to inure them unto hardneſs, which thing *Gallen* alſo witneſſeth, and therefore *Claudian* ſaith, *Naſcentes explorat gurgite Rhenus*, that is, The ſtream of the *Rhene* doth try the new-born babes; and they are miſtaken that report this cuſtom of putting little children in water, to have been to diſcern the baſe-born from the legitimate: for the *Germans* of all other Nations had leaſt cauſe to ſeek any ſuch way of trial, Adultery being very rarely found among them: but it only was, as is aforeſaid, to inure them to hardneſs, and to endure the water betimes, for that (as a thing very neceſſary for Souldiers) they were in their tender years taught to ſwim, whereby in time they were able as both *Dion* and *Herodote* do report, even armed to ſwim

Claudian.

Children tried in the water

Dion. *Herodote.*

over

over Rivers: and *Cæſar* ſaith, that this Nation did endure hardneſs even from their tender years: *Seneca* alſo ſaith, that they taught their little Boys to manage the Pike, having ſmall Javelings made for them of purpoſe: and they did uſe to lay their Children among their Armour in the Camp, it being a ſport unto the Infants to ſee the glittering of the Armour, *&c.* Moreover, the ſame Author cenſureth them to take their only delight in bearing Arms, as being thereto born, and thereto brought up. *Cæſar.* *Seneca.*

Cæſar biting at them, called them a perjured and diſſembling people: but who can expect better than a bad report at his enemies hand? his ambition was more daunted in the medling with them, than with any other Nation whatſoever: and that his calumniating them may the more appear to be of malice, one of his own Nation who lived among them, and knew their conditions better than he, doth report of them the clean contrary, ſaying, that they were without fraud and ſubtilty: yea, one of *Cæſars* own Succeſſors in the *Roman* Empire ſaith plainly, that he had learned by experience that this people could not flatter, but converſed ſimply and plainly with all other Nations. *Tacitus* in deſcript. *Germans.* *Julian.*

Dionyſius and *Arrianus* do call them a martial and a warlike people. And *Seneca* doth excellently praiſe them, not letting to ſay, that there is no Nation more couragious than the *German*, none more ready to give the ouſet on the enemy than they, they being a people naturally given to War. *Dionyſius.* *Arrianus.* By the report of *Seneca, In lib de ira* no Nation more couragious than the *Germans.*

In lib. 39. de antiq. jude. *Joſephus* ſaith, that when the Emperour *Cajus Caligula* was murthered by *Chereas* and others, the firſt that got knowledge thereof were the *Germans*, a troop of men choſen out of the *Dutch* Nation to be the Emperours guard; whereby it is to be noted what great truſt and confidence was repoſed in that Nation, when Princes ſo long ago (as both in *Italy*, *France*, and other places they have ſince continued) did chuſe them for the men to whom they committed the ſafety and conſervation of their own perſons. And *Chereas* aforeſaid having killed his Prince, was by the ſaid Princes Guard of *Germans* preſently killed himſelf. *Joſephus* alſo writeth, that at the burial of *Herod Aſcalonite*, firſt followed his own ſervants, then the *Tharſes*, then the *Germans*, and after the *Germans* the *Gauls*, &c. And in commendation of the worthineſs of the *Germans*, in another place he ſaith thus: They are big and ſtrong of body, and uſe to ſtand in the fore-front of the battel, and to receive the firſt encounter of the enemy, for their preſence where they were, brought good ſpeed and furtherance. And of ſuch reſolution they ſhewed themſelves, that *Appian* reporteth them to be the contemners of death, which he ſaid to proceed of a conceived hope of returning to life again. Yet ſeemeth not their reſolutions in affairs of weight to be done without adviſement; for *Tacitus* ſaith of them, that they delibcrate when they cannot diſſemble, and reſolve when they cannot err; and becauſe this Author is better acquainted with their ancient carriage than any other, I muſt therefore make

Princes antiently guarded by *Germans*.

Libro 17. de Ant. Judeor.

Appianus

him

him a more ample witneſs of their worthineſs, albeit it were even in ſuch an Age as they could be reputed no other than barbarous, ſeeing they then wanted the knowledge of letters, and conſequently of right civility, and yet taking them as they were, thus of them he ſpeaketh.

They go ſinging to the Wars, and have certain Verſes, by ſinging of which, they encourage themſelves. The Women do carry ſuch neceſſary things as ſerve for the preparation of their Husbands and Childrens nouriſhment. When they come to join battel, it is a diſhonour to their Prince to be overcome in Valour, and to his followers not to go ſo far in Proweſs as their Prince. "To return alive from that "battel in which his Prince is ſlain, is a per-"petual reproach and infamy, it being the moſt "principal point of their Oath to defend and "maintain him, and to aſcribe their own ex-"ploits to his glory and honour. Princes do fight for victory, and their followers for the Prince. They go when they are hurt to their Mothers and Wives, who over-view, ſuck, and dreſs their wounds, carry them meat, and encourage them to ſtand to it: "yea, it is report-"ed that ſome battels being even ready to be "loſt, have been by the womens earneſt pray-"ers, expoſing their bodies to the danger, and "by ſhewing how near at hand their captivity "was, recovered again.

Tacitus in deſcript. *Germany.*

Germans uſed to go ſinging to the Wars.

The old *Germans* obliged themſelves by oath to defend their Prince.

"If any in battel do loſe his ſhield, it is re-"puted the greateſt offence and diſgrace; and "many which in battel have ſaved themſelves

"by flight, have afterward for the very ſhame "thereof hanged themſelves. And here hence may have proceeded that which S. *Clement* and *Euſebius* write, that many of the *Germans* did ſubdue Gluttony with an Halter. But to return again to *Tacitus*, and for an upſhot in praiſe of the noble *Germans* admirable courage, let us hear him ſay, That the *Romans* were two hundred and ten years about the conquering of *Germany*, * in which time there were many loſſes on both parts, but neither the *Samnites*, nor the *Carthaginians*, nor the *Spaniards*, nor the *Gauls*, nor the *Parthians*, ſo often troubled them. And therefore was it truly reported of the *Germans*, that there was never any that medled with them, that repented it not. Yea, ſo great was the deſerved glory and renown of their Valour, that other Nations, to wit, the *Treveri* and the *Nervii*, did ambitiouſly ſeem to have their beginning from the *Germans*, as though (ſaith *Tacitus*) by this glory of blood, they ſhould be unlike, and differ in cowardlineſs from the *Gauls*.

*And yet conquered it not neither.

And now touching their honeſty of life, a rare thing among Pagan-people, (for ſuch they then were) *Cæſar* himſelf reporteth, that the youth of *Germany* were not given to the luſts of the fleſh; the *Germans* accounting it a thing moſt beaſtly to have the company of any Woman before ſhe came to the age of twenty years. And *Tacitus* ſhewing their great continency, ſaith, That Matrimony is ſeverely obſerved among them, and that of all barbarous people, they

they only did content themſelves one man with one woman, except ſome very few which not for unruly luſt, but for their Nobility ſake were ſued unto for ſundry Marriages. Adultery is ſeldom committed in ſo populous a Nation, and "the puniſhment for it incontinently inflicted "at the beſt liking of the Husband, *&c.* It is "very commendable among them, that only "Virgins do marry, and that only once, and "the man the like, contracting thus with the "hope and deſire of one wife, *&c.* No man laugheth at Vices. Good manners are of greater authority and force among them, than elſewhere good Laws. A rare commendation ſurely of ſuch a people as the *Germans* then were: I omit ſundry other things very praiſeworthy among them, and eſpecially their moſt free and bountiful hoſpitality, the like whereof was no where elſe to be found.

The old *Germans* of all other people contented themſelves one man with one woman.

Good manners, of what force among the *Germans.*

Hoſpitality, no where like to that of the *Germans.*

Lo here the teſtimony of ſundry ancient and approved Authors, of this moſt ancient, honourable, and wide-renowned People, the true and moſt worthy Anceſtors of *Engliſh men*, who in thoſe former Ages not being to be otherwiſe accounted of, but as uncivil and barbarous, when even at the hands of meer ſtrangers they required ſo great praiſe, their incivility appeareth to have been ſuch that it might have given great example of civility to all the reſt of the barbarous Nations of the World beſide. And whereas *Tacitus* in ſome things, deſcribing the rudeneſs of the people, (which is not to be marvelled at, conſidering their want of learning) doth alſo ſhew the Country to lie in a manner

Engliſh from the *Germans.*

Germany deſcribed as it was of old time.

waſte, unpleaſant, unmanured, wild, woody, and ſteril, and not repleniſhed with fair and beautiful buildings, as the greateſt part of the world was not in thoſe days, the change of all this in the ſince ſucceeding Ages hath grown to be marvellous great: for long before theſe our latter Ages, the Country hath been brought to be very fertil, the ground for tillage in ſome places of the Eaſt-part thereof, being ſo ſpatious and ſo great, that the Husbandman going forward with his Plough in the morning, doth never return back again till it be mid-day: ſo making in his whole days work but two ploughed furrows, one in his going forward, the other in his returning back.

Two ploughed furrows a whole days work in *Germany*.

It yieldeth alſo great ſtore of good Wine, and is repleniſhed with numbers of moſt fair and flouriſhing Cities. The Mynes (whereof *Tacitus* ſeemeth doubtful) do deliver Gold, Silver, Copper, and all other Metals: yea, the Rivers do yield Gold in the ſand on their ſhore ſides. And as touching the knowledge of the people, what learning or skill is there among men that they exceed not in? It is a meer imaginary ſuppoſal, to think that the temperature of the Air of any Region doth make the Inhabitants more or leſs learned or ingenious; and ſuch as ſo perſwade themſelves, are therein undoubtedly deceived. I do confeſs that certain Nations have certain Vertues and Vices, more apparantly proper to them than to others; but this is not to be underſtood otherwiſe to proceed, than of ſome ſucceſſive or heritable cuſtom remaining among them, the caſe concerning learning

Germans learned men.

People not ingenious according to their Country Air.

learning and ſcience being far different: for where was there ever more learning and ſcience than in *Greece?* and where is there now in the World more barbariſm? What moſt excellent learned men, and great Doctors of the Church, hath *Africa* brought forth, as *Tertullian*, *Optatus*, *Lactantius*, Saint *Cyprian*, and Saint *Auguſtine?* and with what learned men is *Africa* in our time acquainted? Contrariwiſe in the flouriſhing days of the *Romans*, how utterly without the knowledge of Letters, Sciences, and Arts, were the *Germans?* and how do the *Germans* now adays flouriſh in all learning and cunning? As in the well-ſpeaking ſcience of *Rhetorick*, the truth-trying *Logick*, the perfect *Arithmetick*, the righteous *Geometry*, the high-reaching *Aſtronomy*, and the health-reſtoring *Phyſick* and *Chymiſtry*; with all other moſt profound Learning, and excellent Sciences. And in the knowledge of the Emperial Laws, the *Germans* may rightly challenge the firſt place.

African Doctors.

Germans much learned.

Sundry moſt rare inventions have had their original and birth among them: whereof the noble Art of Printing and the uſe of Artillery are of moſt note. In handy-works they have done moſt admirable things, ſuch for example as was the Heaven of Silver, which by *Ferdinand* the Emperour was ſent unto *Soliman* the great Turk, wherein all the Planets had their ſeveral courſes, where the one *Sphere* moved ſwiftly, and the other ſlowly; where the Sun held his ordinary courſe through the *Zodiack*; where the Moon at her due ſeaſons appeared in her newneſs, fulneſs, increaſing and decreaſing, according

Printing.

A Heaven of Silver.

according to her juſt courſe. This piece of work was born by twelve men, ſet in frame, and unframed again in the preſence of the Emperour, by him that had made it; who alſo made a Book containing the manner how to keep the ſame in due order: and of this moſt rare and wonderful piece of work, *Jovius Sabellicus*, and the *French* Poet *Bartas*, do make mention.

An Eagle of wood made to flie.

Moreover, by a *German* named *Joannes de Monteregio*, vulgarly **Coningſberg**, was an Eagle made of Wood, with ſuch wonderful art, that flying out of the hand of the maker thereof, it flew after the Emperour a long way, even unto the Gate of the City of *Norinberg*. What would *Tacitus* now ſay, if he were alive, and did behold ſo great an alteration and change in this people, both in learning and cunning? but moſt of all to ſee the Seat of the *Roman* Emperour placed in *Germany*, and the Emperour himſelf to be a *German*, yea the Imperial Dignity (the greateſt temporal State of the World) to have continued in that Nation and Race theſe 800 years, *Charles the Great* that firſt thereunto brought it, being a *German* by birth and deſcent: born at *Engelheym* two *Dutch* miles from *Magunce*, and ſpeaking the *German* Tongue as his own proper language.

Seat of the Emperour in *Germany*.

True it is, that as all Nations have their imperfections, ſo have the *Germans* theirs, and that of an old and ill-continued cuſtom: for *Tacitus* forgetteth not to note unto us, that they thought it no diſhonour to drink day and night: and yet was it in thoſe days the leſs marvel, ſeeing

ing *Pliny* complaineth that Drunkenneſs reign'd throughout the World. And ſtrange it is that *Athenæus* reckoning up the Nations given to that vice, omitteth the *Germans*; whereby it may be ſuppoſed that he accounted them ſober in reſpect of the *Græcians*, and others. This ancient and habited Vice is among them of late years much decreaſed, but in truth they have had good leiſure long ſince wholly to have left it, though in great likelihood their bordering Neighbours the *Italians* and *French-men* have not in their hearts greatly wiſhed they ſhould.

Plinius.

Athenæus.

Drunken *Germans.*

Drunkenneſs beginning to be well left among the *Germans.*

Thus having briefly ſhewed both that our Anceſtors the *Saxons* were a people of *Germany*, as alſo the honour as well anciently as modernly of that great and noble Nation, equal in honour to the chief, if not before all Nations elſe of the World, (the points rightly conſidered, and to be ſeen in them that moſt truly declare the honour of Nations) our noble *Engliſh* Nation, doubtleſs from them deſcended, ſhall not need in all involved obſcurity and uncertainty elſewhere to ſeek their original, (only for the deſire of far fetching it) being from no where able to derive it more clear, nor no way more honourable.

Engliſh deſcended from the *Germans*, which were the *Saxons* that were people of *Germany.*

Of

Of the ancient manner of living of our Saxon *Anceſtors. Of the Idols they adored while they were* Pagans, *and how they grew to be of greateſt name and habitation of any other people of* Germany.

CHAP. III.

HAving treated in the foregoing Chapters of the Original, the Name, and the Habitations of the old *Saxons*; it is requiſite that I now ſpeak of the Cuſtoms and Rites which they obſerved, as alſo of the Reputation and Greatneſs they have grown unto in their Country of *Germany*: Partly gathered out of the Writings of ſundry learned *German* Authors; partly out of old Books and Records in the *Teutonick* Tongue, and ſupplied by obſervation of ſundry things, which long tradition hath reſerved in their poſterity.

Anceſtors of Engliſh-men deſcribed

Firſt then, as touching their ancient condition and manner of life. They were a people very active and induſtrious, utterly deteſting idleneſs and ſloth; ſtill ſeeking by Wars to enlarge the bounds of their own Territories: fierce againſt their enemies, but converſing together

gether among themſelves in great love and friendlineſs, an eſpecial cauſe of the augmentation of their proſperity. They had (as elſewhere I have noted) before the time of Chriſt long and great Wars with the *Danes*, and eſpecially about the Country of *Cimbrica Cherſoneſus*, which the *Danes* uſurped from them; and albeit they were not then equal unto them either in force or fortune, they did nevertheleſs ſo diſpoſe of their uttermoſt ability, that even by meer Valour and main force of Arms they attained unto their deſired habitation and repoſe. And when it ſo fell out that they had no Wars, then was their greateſt exerciſe and delight in Hunting.

Our Anceſtors delighted in War and hunting.

They were ordinarily tall of body, very fair of complexion, free, liberal, and cheerful of mind, and in deportment of a comely and ſeemly carriage. They wore long hair even unto their ſhoulders; and it was ordained among them that a man might not cut the hair of his beard until ſuch time as he had either ſlain an enemy of his Country in the field, or at the leaſt taken his Arms from him. The men wore Coats with ſide skirts, all garded, or bordered about, and the better ſort had their borders beautified with Pearl, the others with ſundry colours, and ſo in like manner had the women: ſome ſay their apparel was of linnen, but I do not find it generally ſo to have been: both men and women did uſe to wear Cloaks, and their ſhoes piked, and bowed with ſharp points up before.

Deſcription of our Anceſtors.

They uſed long Spears, and alſo Holbards. Their

M. *Varnicus.*

Their Shields were ſhort, and he that hapned to loſe his Shield in battel was barred, and kept from being preſent at the Sacrifices unto their Idols, and many for the very ſhame and anguiſh thereof deſtroyed themſelves. The Crosbow they had in great uſe, and that in War. Their Swords were broad, and bowing, ſomewhat according to the faſhion of a Sithe, as before in the firſt Chapter I have already ſhewed. They alſo uſed to carry Hatchets, which they called Bills, and whereof we yet retain the name of Bill; but they had ſhort Steels, and theſe they could throw very forcibly and right, both at their enemies in War, and at wild beaſts in hunting; and they always kept their Weapons very fair and clean.

Weapons of the old *Saxons.*

Johannes Pomarius.

Four degrees of people they accounted to be among themſelves; the firſt were **Edel**, that is to ſay, noble or gentle: the ſecond were **Frileod**, that is to ſay, free people, to wit, free born, and of free parents: the third were **Frigelaten**, that is to ſay, letten-free, or manumiſed: and the fourth were **Eagen**, that is, own, or proper, to wit, bond, and each of theſe ſorts by his ordinary cuſtom did commonly marry in his own degree. But if any, of any the inferiour degrees did through his Vertues deſerve well, or by honeſt induſtry attain unto Riches, enabling himſelf thereby to aſſiſt the Commonwealth, he was then advanced higher.

Johannes Pomarius.

They ſuffered not their Lands to deſcend to the eldeſt Son only, but unto all their male Children; and this cuſtom the *Saxons* that after-

afterward came into *Britain*, did there alſo obſerve; whereof there yet remaineth memory in the Province of *Kent*, in the cuſtom now corruptly termed **Gabelkind**, but ſhould be according as anciently it was, **Give all kind**, which is as much to ſay, as give each Child his part. Cuſtom of *Gavelkind*.

The Children were commonly nurſed by their own Mothers, and it was accounted a great ſhame for a Mother to put her Child forth to nurſe, unleſs it were upon ſome neceſſity; they holding it among them for a general rule, That the Child by ſucking a ſtrange Nurſe, would rather encline unto the nature of her, than unto the nature of the own Father or Mother. If either Wife or Maid were found in diſhoneſty, her Cloaths were cut off round about her, beneath the Girdle-ſtead, and ſhe was whipped, and turned out, to be derided of the people. S. *Boniface* an *Engliſh-man*, and Archbiſhop of *Magunce*, in an Epiſtle which he wrote unto *Ethelbald* King of *Mercia*, (wherein he reproveth him for his unclean life) declareth the puniſhment for ſuch offences to have been among the old Pagan *Saxons* far more ſevere than is here ſet down. Mothers the moſt natural nurſes to their own children.

They began their important buſineſs according to the courſe of the Moon, to wit, with the increaſe, and not with the wane. They did count time by the nights, whereof we yet retain our ſaying of ſennight, and fortnight, for ſeven nights, and fourteen nights, more uſually yet ſo ſpeaking, than ſaying ſeven days, or fourteen days. The Ages of their own lives they

Ages counted by Winters.

they always counted by Winters; and the reaſon why they uſed this, ſeemeth to have been becauſe they had over-paſſed ſo many ſeaſons of cold and ſharp weather. And by Winters they alſo counted their terms of years.

An Almanac-block.

They uſed to engrave upon certain ſquared ſticks about a foot in length, or ſhorter or longer as they pleaſed, the courſes of the Moons of the whole year, whereby they could always certainly tell when the New Moons, Full Moons, and Changes ſhould happen, as alſo their Feſtival days; and ſuch a carved ſtick they called **Al-mon-aght**, that is to ſay, Al-mon-heed, to wit, the regard or obſervation of all the Moons; and here hence is derived the name of **Almanac**.

The ſignification of Almanac.

Our old names of the 12. months of the year.

For the twelve months of the year they had ſuch names as the nature of their ſeaſons did apteſt require: for the names which we now call them by, we have in after-time borrowed from the *French* and *Latine*, they having been unto our Anceſtors wholly unknown.

Wolf-month.

The month which we now call *January*, they called **Wolf-monat**, to wit, **Wolf-moneth**, becauſe people are wont always in that month to be in more danger to be devoured of Wolves, than in any ſeaſon elſe of the year: for that through the extremity of cold and ſnow, thoſe ravenous creatures could not find of other beaſts ſufficient to feed upon.

Sprout-kele.

They called *February* **Sprout-kele**, by **kele** meaning the **kele-wurt** which we now call the colewurt, the greateſt **pot-wurt** in time long paſt that our Anceſtors uſed, and the broth made

made therewith was thereof alſo called **kele**; for before, we borrowed from the *French* the name of *potage*, and the name of *herb*, the one in our own Language was called **kele**, and the other **wurt**; and as the **kele-wurt**, or *potage-herb*, was the chief Winter-wurt for the ſuſtenance of the husbandman, ſo was it the firſt herb that in this month began to yield out wholſom young ſprouts, and conſequently gave thereunto the name of **Sprout-kele**. This herb was not only of our old Anceſtors held to be very good both for ſuſtenance and health; but the ancient *Romans* had alſo ſuch an opinion thereof, that during the ſix hundred years that *Rome* was without Phyſitians, the people uſed to plant great ſtore of theſe wurts, which they accounted both meat and medicine: for as they did eat the wurt for ſuſtenance, ſo did they drink the water wherein it was boiled, as a thing ſoveraign in all kinds of ſickneſſes.

February is yet in the *Netherlands* called *Sprucket. Dioſcorides.*

The month of *March* they called **Lent-monat**, that is, according to our now Orthography, **Length month**, becauſe the days did then firſt begin in length to exceed the nights. And this month being by our Anceſtors ſo called when they received Chriſtianity, and conſequently therewith the ancient Chriſtian cuſtom of faſting, they called this chief ſeaſon of faſting the faſt of **Lent**, becauſe of the **Lent-monat**, wherein the moſt part of the time of this faſting always fell, and hereof it cometh that we now call it *Lent*, it being rather the faſt of *Lent*, though the former name of **Lent monat** be long ſince loſt and the name of *March* borrowed in ſtead thereof.

Length-month.

Oſter-monat. They called *April* by the name of Oſter-monat, ſome think, of a Goddeſs called *Goſter*, whereof I ſee no great reaſon, for if it took appelation of ſuch a Goddeſs, (a ſuppoſed cauſer of the Eaſterly Winds) it ſeemeth to have been ſomewhat by ſome miſwritten, and ſhould rightly be *Oſter*, and not *Goſter*, The Winds indeed by ancient obſervation, were found in this month moſt commonly to blow from the Eaſt, and Eaſt in the *Teutonick* is Oſt, and Oſt-End, which rightly in *Engliſh* is *Eaſt-End*, hath that name for the Eaſtern ſituation thereof, as to the Ships it appeareth which through the narrow Seas do come from the Weſt, So as our name of the feaſt of Eaſter, may be as much to ſay, as the feaſt of Oſter, being yet at this preſent in *Saxony* called *Oſtern*, which cometh of *Oſter-monat*, their, and our old name of *April*.

Tri-milki The pleaſant month of *May* they termed by the name of Tri-milki, becauſe in that month they began to milk their Kine three times in the day.

Weyd-monat. Unto *June* they gave the name of Weyd-monat, becauſe their beaſts did then weyd in the meddows, that is to ſay, go to feed there, and thereof a meddow is alſo in the *Teutonick* called a weyd, and of weyd we yet retain our word wade, which we underſtand of going through watry places, ſuch as meddows are wont to be.

Hey-monat. *July* was of them called Heu-monat or Hey-monat, that is to ſay, *Hey-month*, becauſe therein they uſually mowed, and made their Hey-harveſt.

Auguſt

Auguſt they called **Arn-monat**, (more rightly **Barn-monat**) intending thereby the then filling of their Barns with Corn. *Arn monat*, or rather *Barn-monat.*

September they called **Gerſt-monat**, for that **Barley** which that month commonly yielded, was anciently called **Gerſt**, the name of Barley being given unto it by reaſon of the drink therewith made, called Beer, and from Beerlegh it came to be Berlegh, and from Berlegh to Barley. So in like manner Beer-heym, to wit, the over-decking or covering of Beer came to be called Berham, and afterwards Barm, having ſince gotten I wot not how many names beſides. *Gerſt-monat.*

This excellent and healthſom liquor Beer, anciently alſo called **Ael**, as of the *Danes* it yet is, (Beer and Ale being in effect all one) was firſt of the *Germans* invented, and brought in uſe.

October had the name of **Wyn-monat**, and albeit they had not anciently Wines made in *Germany*, yet in this ſeaſon had they them from divers Countries adjoining. *Wyn-monat.*

November they termed **Wint-monat**, to wit, Wind-month, whereby we may ſee that our Anceſtors were in this ſeaſon of the year made acquainted with bluſtering *Boreas*, and it was the ancient cuſtom for Ship-men then to ſhrowd themſelves at home, and to give over Sea-faring (notwithſtanding the littleneſs of their then uſed Voyages) until bluſtering *March* had bidden them well to fare. *Wint-monat.*

December had his due appellation given him in the name of **Winter-monat**, to wit, **Winter-month**; but after the *Saxons* received Chriſtia- *Winter-month.*

nity, they then of devotion to the birth-time of Christ termed it by the name of Yeligbmonat, that is to say, holy month.

Some of the *Germans* in their several Provinces did somewhat vary from the others, in some of these months appellations; and our Ancestors came in time to leave these their old significant names, and to take and imitate from the *French*, as is aforesaid, the names by us now used.

Ancient Government of *Saxony*.

For the general Government of the Country, they ordained twelve Noble-men, chosen from among others for their worthiness, and sufficiency. These in the time of peace rode their several circuits, to see justice and good customs observed; and they often of course, at appointed times, met all together, to consult and give order in publick affairs, but ever in time of War one of these twelve was chosen to be King, and so to remain so long only as the War lasted; and that being ended, his name and dignity of King also ceased, and he became as before; and this custom continued among them until the time of their Wars with the Emperour *Charles the Great* at which time *Wittekind* one of the twelve as aforesaid, a Noble-man of *Angria* in *Westphalia*, bore over the rest the name and authority of King, and he being afterward by the means of the said Emperour converted to the faith of Christ, had by him his mutable title of King, turned into the induring title and honour of Duke, and the eleven others were in like manner by the said Emperour advanced to the honourable titles of Earls and Lords, with establishment

Johannes Pomarius, Chro. Sax.

Carolus Magnus.

King *Wittekind* made a Duke.

bliſhment for the continual remaining of theſe titles and dignities unto them and their heirs: of whoſe deſcents are ſince iſſued the greateſt Princes at this preſent in *Germany*. And although it be here ſome little digreſſion, yet can I not omit to note unto the Reader by the way, that about 120 years after the Emperial Rule had remained in the poſterity of the aforeſaid Emperour *Charles the Great*, the Emperial Crown and Dignity came by election unto a *Saxon* Prince, who was the brothers ſons ſon of this *Wittekindus* here before-named; and for the great pleaſure he took in his youth in birding, was ſurnamed *Henricus Auceps*, that is, *Henry* the Fowler. He was a very notable Prince, he firſt inſtituted the honourable exerciſe of Juſts and Turnaments in *Saxony*, and gave Shields of Arms to ſundry Families.

Henricus Auceps. Pomarius Chro. Sax.

They had among them four ſorts of Ordeal, which ſome in *Latine* have termed *Ordalium*. Or, is here underſtood for due or right, deal, for part, as yet we uſe it, ſo as Ordeal, is as much to ſay as due-part, and at this preſent it is a word generally uſed in *Germany* and the *Netherlands* in ſtead of doom or judgment. Theſe ſorts of Ordeal they uſed in doubtful caſes, when clear and manifeſt proofs wanted, to try and find out whether the accuſed were guilty or guiltleſs.

Four ſorts of Ordeal.

Speculum. Saxon l. 1.

Æneas Sylvius, B. Renanus. Chro. Saxon. Johannes Pomarius, Cornelius Kilanius, and others.

The firſt was by Kamp-fight, which in *Latine* is termed *Duelium*, and in *French Combat*.

The ſecond was by Iron made red hot.

The third was by hot water.

And the fourth by cold water.

Kamp-fight, otherwise written *Camp-fight*.

For the tryal by **Kamp-fight**, the accuſer was with the peril of his own body to prove the accuſed guilty, and by offering him his Glove to challenge him to this tryal; which the other muſt either accept of, or elſe acknowledge himſelf culpable of the crime whereof he was accuſed. If it were a crime deſerving death, then was the **Camp fight** for life and death, and either on horſe-back or on foot. If the offence deſerved priſonment, and not death, then was the **Camp-fight** accompliſhed when the one had ſubdued the other, by making him to yield, or unable to defend himſelf, and ſo be taken priſoner. The accuſed had the liberty to chuſe another in his ſtead, but the accuſer muſt perform it in his own perſon, and with equality of weapons. No women were admitted to behold it, nor no men-children under the age of thirteen years. The Prieſt and people that were ſpectators did ſilently pray that the Victory might fall unto the guiltleſs; and if the fight were for life or death, a Bier ſtood ready to carry away the dead body of him that ſhould be ſlain. None of the people might cry, ſcrick out, make any noiſe, or give any ſign whatſoever; and hereunto at *Hall* in *Swevia*, (a place appointed for **Camp-fight**) was ſo great regard taken, that the Executioner ſtood beſide the Judges, ready with an Ax to cut off the right hand and left foot of the party ſo offending.

Munſterus libro 3. cap. 10.

He that (being wounded) did yield himſelf, was at the mercy of the other to be killed or to be let live. If he were ſlain, then was he carried away and honourably buried, and he that

ſlew

ſlew him reputed more honourable than before: but if being overcome he were left alive, then was he by ſentence of the Judges declared utterly void of all honeſt reputation, and never o ride on horſe-back, nor to carry arms.

The tryal by red hot iron, called **Fire-ordeal**, was uſed upon accuſations without manifeſt proof, (though not without ſuſpition that the accuſed might be faulty) and the party accuſed, and denying the delict, was adjudged to take red hot iron, and to hold it in his bare hand, which after many prayers and invocations that the truth might be manifeſted, he muſt adventure to do, or yield himſelf guilty, and ſo receive the puniſhment that the Law according to the offence committed ſhould award him. Fire-Ordeal. *Vide Joh. Avent. An Bojorun lib.* 4.

Some were adjudged to go blind-folded with their bare feet over certain Plough-ſhares, which were made red hot, and laid a little diſtance one before another; and if the party either in paſſing through them, did chance not to tread upon them, or treading upon them received no harm, then by the Judge he was declared innocent. And this kind of trial was alſo practiſed in *England*, upon *Emma* the Mother of King *Edward* the Confeſſor, who was accuſed of diſhoneſty of her body with *Alwine* Biſhop of *Wincheſter*, and being led blind-folded unto the place where the glowing hot irons were laid, went forward with her bare feet, and ſo paſſed over them; and being paſt them all, and not knowing whether ſhe were paſt them or not, ſaid, *O good Lord, when ſhall I come to the place of my purgation?* And having her eyes uncovered, and ſeeing her ſelf Tryal of Queen *Emma*.

to have paſſed them, ſhe kneeled down, and gave thanks to God for manifeſting her innocency by her preſervation from being hurt. A much like tryal unto this is recorded of *Kunigund*, wife unto the Emperour *Henry* the ſecond, who being falſly accuſed of adultery, to ſhew her innocency, did in a great and honourable Aſſembly, take ſeven glowing irons one after another in her bare hands, and had thereby no harm.

Tryal of the Empreſs *Kunigund*

Hot-water Ordeal.

The trial called **Hot-water Ordeal**, was in caſes of accuſation as is aforeſaid, of glowing iron, the party accuſed and alſo ſuſpected being appointed by the Judges to put his arms up to the elbows in ſeething hot water, which after ſundry prayers and invocations he did, and was by the effect that followed judged faulty or faultleſs.

Cold-water Ordeal.

Cold-water Ordeal was the trial which was ordinarily uſed for the common ſort of people, who having a cord tied about them under their arms, were caſt into ſome River, and if they ſunk down unto the bottom thereof until they were drawn up, which was within a very ſhort limited ſpace, then were they held guiltleſs; but ſuch as did remain upon the water, were held culpable, being (as they ſaid) of the water rejected, and kept up. And to this day in ſome places of *Germany*, and alſo in the *Netherlands*, this kind of trial is uſed for ſuch as are accuſed to be Witches, who being caſt into the water, with a cord faſtened unto them, are ſaid if they be Witches indeed to fleet upon the ſame, and in no wiſe to be able to ſink into it.

Trial uſed for witches.

Theſe aforeſaid kinds of **Ordeals**, the *Saxons* long

long after their Chriſtianity continued, and in ſome of them the Prieſts which were preſent uſed ſome exorciſms, and ſundry ceremonies, uſing alſo in all of them moſt earneſt invocation unto God, as unto the moſt juſt Judge, that it would pleaſe him by ſuch way of trial to make the truth apparent, that the innocent might be preſerved from hurt, and the unjuſt juſtly puniſhed. But ſeeing theſe terrible kinds of trials had their beginnings in Paganiſm, and were not thought fit to be continued among Chriſtians, at the laſt by a decree of Pope *Stephen* the ſecond they were utterly aboliſhed.

Ordeals aboliſhed by Pope *Stephen*.

But now to return again to the more ancient ſtate of our *Saxon* Anceſtors, to wit, before their Chriſtianity, whereof I here intended to ſpeak. True it is, that they lived according to the Law of Nature and Reaſon, wanting nothing but the knowledge of the true God, for they adored Idols, and unto them offered ſacrifices, yea they worſhipped Plants, Woods and Trees, and took great regard when they went to battel unto the neighings and cries of their horſes, as alſo unto the flight and noiſes of birds, thinking them preſages or fore-tellings of their good or evil fortune; and unto this augury of fowls, the *Germans* more than all other Nations were generally addicted: and as *Joſephus* writeth, a *German* Souldier preſaged unto *Herod Agrippa* by an Owl which he ſaw over his head, that he ſhould be a King. They alſo uſed to preſage by certain lots made of little ſticks cut from fruit-bearing trees, ſquared and carved with characters or marks upon them, which their

Idolatry of the old Pagan *Saxons*.

their Pagan Prieſts after invocations unto their Gods, did caſt at adventure upon a white ſpread-forth garment, and according to the falling of theſe lots, that is, by the characſtered ſides lying upward or downward, they foretold their fortune.

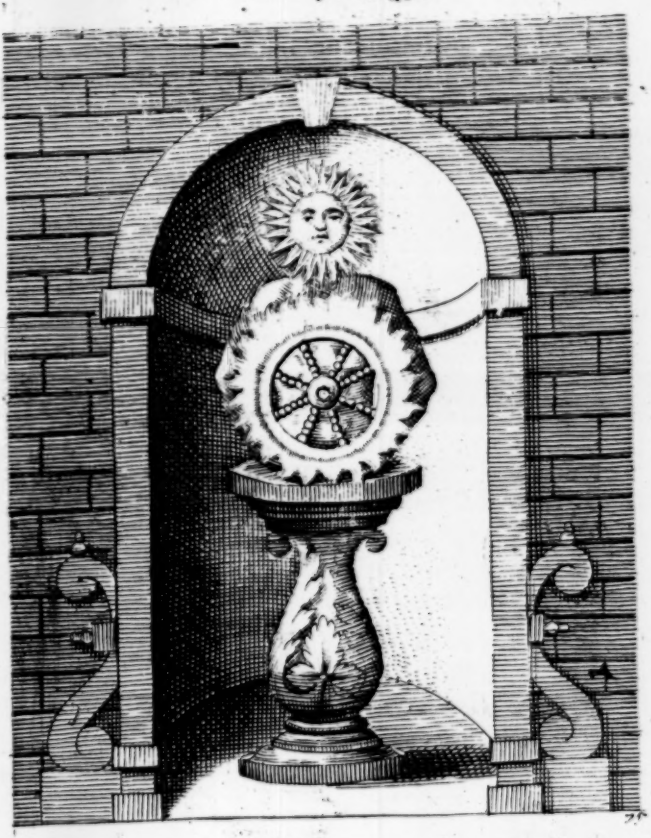
As touching the Idols which our *Saxon* Anceſtors adored, they were divers, and thoſe not ſuch as the Pagan *Romans* were wont to adore, but Idols of their own as the *Romans* had theirs. For with the Idols only proper to the *Romans*, they were unacquainted before the coming of the *Romans* into *Germany* albeit ſome Authors have interpreted ſome of their Idols to have been ſuch, as among the *Romans* were called by other names, whereof I ſhall take occaſion to ſpeak more anon. Of theſe though they had many, yet ſeven among the reſt they eſpecially appropriated unto the ſeven days of the week, which according to their courſe and properties, I will here, to ſatisfie the curious Reader, deſcribe both in portraicture and otherwiſe.

Firſt then unto the day dedicated unto the eſpecial adoration of the Idol of the Sun, they gave the name of Sunday, as much to ſay as the Sun's day, or the day of the Sun. This Idol was placed in a Temple, and there adored and ſacrificed unto, for that they believed that the Sun in the Firmament did with or in this Idol correſpond and co-operate. The manner and form whereof was according to this enſuing Picture.

Name of *Sunday* whence it cometh.

The

The Idol of the SUN.



It was made as here appeareth like half a naked man ſet upon a Piller, his face as it were brightned with gleams of fire, and holding with both his arms ſtretched out, a burning wheel upon his breaſt: the wheel being to ſignifie the courſe which he runneth round about the world; and the fiery gleams and brightneſs, the light and heat wherewith he warmeth and comforteth the things that live and grow.

The

Name of *Monday* whence it cometh.

The next according to the course of the days of the week, was the Idol of the Moon, whereof we yet retain the name of Monday, in stead of Moon-day and it was made according to the Picture here following.

The Idol of the MOON.

BIBL. CANT. ACAD.

The

The form of this Idol ſeemeth very ſtrange and ridiculous, for being made for a woman, ſhe ha h a ſhort coat like a man: but more ſtrange it is to ſee her hood with ſuch two long ears. The holding of a Moon before her breſt may ſeem to have been to expreſs what ſhe is: but the reaſon of her chapron with long ears, as alſo of her ſhort coat and piked ſhooes, I do not find.

The next unto the Idols of the two moſt apparent Planets, was the Idol of **Tuiſco**: the moſt ancient, and peculiar God of all the *Germans*, here deſcribed in his garment of a skin, according to the moſt ancient manner of the *Germans* cloathing.

BIBL CANT

The

The Idol TUYSCO.

Of this **Tuysco**, the first and chiefest man of name among the *Germans*, and after whom they do call themselves **Tuytshen**, that is *Duytshes*, or *Duytsh* people, I have already spoken in the first Chapter: as also shewed, how the day which yet among us retaineth the name of **Tuisday**, was especially dedicated to the adoration, and service of this Idol.

The

The next was the Idol Woden, who, as by his Picture here ſet down appeareth, was made armed, and among our *Saxon* Anceſtors eſteemed and honoured for their God of Battel, according as the *Romans* reputed and honoured their God *Mars*.

The Idol WODEN.

BIBL CANT. ACAD

He was while ſometime he lived among them, a moſt valiant and victorious Prince and Captain, and this Idol was after his death honoured, prayed and ſacrificed unto, that by his aid and furtherance they might obtain victory over their enemies: which when they had obtained, they ſacrificed unto him ſuch priſoners as in battel they had taken. The name Woden ſignifies fierce, or furious, and in like ſenſe we yet retain it, ſaying when one is in a great rage that he is wood, or taketh on as if he were wood. And after this Idol we do yet call that day of the week Wednesday, in ſtead of Wodnesday, upon which he was chiefly honoured. Venerable *Bede* nameth one Woden, to have been the great Grandfather of Hengiſtus, that firſt came with the *Saxons* into *Britain*; but this ſeemeth to have been another Prince of the ſame name, and not he whoſe Idol is here ſpoken of, who in much likelihood was long before the great Grandfather of Hingiſtus.

The name of *Wedneſday* whence it cometh.

The next in order as aforeſaid, was the Idol Thor, who was not only ſerved and ſacrificed unto of the ancient Pagan *Saxons*, but of all the *Teutonick* people of the Septentrional Regions, yea, even of the people that dwell beyond *Thule* or Iſland, for in *Greenland* was he known and adored; in memory whereof a Promontory or high point of Land lying out into the Sea, as alſo a River which falleth into the Sea at the ſaid Promontory, doth yet bear his name; and the manner how he was made, his Picture here doth declare.

The

The Idol THOR.

81

This great reputed God being of more eſtimation than many of the reſt of like ſort, though of as little worth as any of the meaneſt of that rabble, was majeſtically placed in a very large and ſpacious Hall, and there ſet, as if he had repoſed himſelf upon a covered Bed. Deſcription of the great Idol *Thor*.

On his head he wore a Crown of Gold, and round in compaſs above and about the ſame were

set or fixed twelve bright burnished golden Stars, and in his right hand he held a Kingly Scepter.

He was, of the seduced Pagans, believed to be of most marvellous power and might, yea, and that there were no people throughout the whole world that were not subjected unto him, and did not owe him divine honour and service.

That there was no puissance comparable to his, his Dominion of all others most fartheſt extending it self, both in Heaven and Earth.

That in the Air he governed the Winds and the Clouds; and being displeased did cause Lightning, Thunder, and Tempests, with excessive Rain, Hail, and all ill weather: but being well pleased, by the adoration, sacrifice and service of his suppliants, he then bestowed on them most fair and seasonable weather, and caused Corn abundantly to grow, as also all sorts of fruits, *&c.* and kept away from them the plague, and all other evil and infectious diseases.

Name of *Thursday* whence it cometh.

Of the weekly day which was dedicated unto his peculiar service, we yet retain the name of **Thursday**, the which the *Danes* and *Swedians* do yet call **Thorsday**; in the *Netherlands* it is called **Dunders-dagh**, which being written according to our *English* Orthography, is **Thunders-day**, whereby it may appear that they anciently therein intended the day of the God of **Thunder**; and in some of our old *Saxon* Books I find it to have been written **Thunres-deag**. So as it seemeth that the name of **Thor** or **Thur** was abbreviated of **Thunre**, which we now write **Thunder**.

The

The next following in rank and reputation, was the Goddeſs **Friga**, who was made according as this Picture here doth demonſtrate.

The Idol FRIGA.

This Idol repreſented both ſexes, as well man as woman, and as an *Hermophrodite* is ſaid to have had both the members of a man, and the members of a woman. In her right hand

ſhe held a drawn Sword, and in her left a Bow; ſignifying thereby, that women as well as men ſhould in time of need be ready to fight. Some honoured her for a God, and ſome for a Goddeſs, but ſhe was ordinarily taken rather for a Goddeſs than a God, and was reputed the giver of peace and plenty, as alſo the cauſer and maker of love and amity, and of the day of her eſpecial adoration we yet retain the name of *Friday*; and as in the order of the days of the week Thurſday cometh between *Wedneſday* and *Friday*, ſo (as *Olaus Magnus* noteth) in the Septentrional Regions, where they made the Idol Thor ſitting or lying in a great Hall upon a covered Bed, they alſo placed on the one ſide of him the Idol Woden, and on the other ſide the Idol Friga. Some do call her *Frea* and not *Friga*, and ſay ſhe was the Wife of *Woden*, but ſhe was called Friga, and her day our *Saxon* Anceſtors called Frigedeag, from whence our name now of *Friday* indeed cometh. *Saxo Gramaticus* ſaith, that the people which by reaſon of the great famine in the time of *Snio* King of *Denmark*, (whereof I have before made mention) were conſtrained by lot to go ſeek them new habitations, were by the Goddeſs Friga commanded to call themſelves *Longobards*, which is an opinion by *Crantzius*, and others rejected as fabulous, and for no leſs I eſteem it.

Olaus magnus.

Name of *Friday* whence it cometh.

Saxo Gramaticus.

Albertus Crantzius.

The laſt, to make up here the number of ſeven, was the Idol Seater, fondly of ſome ſuppoſed to be *Saturnus*, for he was otherwiſe called Crodo, this goodly God ſtood to be adored in ſuch manner as here his Picture doth ſhew him.

The

The Idol SEATER.

BIBL. CANT. ACAD.

85

Firſt, on a Piller was placed a Pearch, on the ſharp prickled back whereof ſtood this Idol. He was lean of viſage, having long hair, and a long beard, and was bare-headed, and bare-footed. In his left hand he held up a wheel, and in his right he carried a pail of water, wherein were flowers and fruits. His long coat was girded unto him with a towel of white linnen. His

Deſcription of the Idol *Seater*. *Johannes Pomarim.*

ſtanding on the ſharp fins of this fiſh, was to ſignifie that the *Saxons* for their ſerving him, ſhould paſs ſtedfaſtly and without harm in dangerous and difficult places. By the wheel was betokened the knit unity, and conjoined concord of the *Saxons*, and their concurring together in the running one courſe. By the girdle which with the wind ſtreamed from him, was ſignified the *Saxons* freedom. By the pail with flowers and fruits, was declared that with kindly rain he would nouriſh the Earth, to bring forth ſuch fruits and flowers. And the day unto which we yet give the name of Sater-day, did firſt receive, by being unto him celebrated, the ſame appellation.

Name of *Saturday* whence it cometh.

The *Saxons* had beſides theſe the Idol Ermenſewl in great reputation, his name of Ermenſewl or Ermeſewl, being as much to ſay, as the piller or ſtay of the poor. This God (or more truly Devil) was made armed, ſtanding among flowers. In his right hand he held a ſtaff, having at it a banner, wherein was painted a red Roſe. In his other hand he held a pair of balance, and upon his head was placed a Cock; on his breſt was carved a Bear, and before his middle was fixed a ſcutcheon, in chief whereof was alſo a pair of balances, in face a Lion, and in paint a Roſe: and this Idol the *Franks*, and the other *Germans* as well as the *Saxons* did alſo ſerve and adore. And whereas *Tacitus* ſaith, that of all the Gods the *Germans* eſpecially honoured *Mercury*, and upon certain days offered men unto him in ſacrifice, this Idol Ermenſewl is of divers taken to be the ſame that the *Romans* interpreted

The deſcription of *Ermenſewl.*

Tacitus in deſcrip. *Germ.*

interpreted for *Mercury*, though ſome others have interpreted him for *Mars*, and Woden, with leſs reaſon, for *Mercury*; for that he was held of the *Saxons* for their God of War, as *Mercury* among the *Romans* never was. And in all likelihood of truth, the *Romans*, for ſome property which the *Germans* aſcribed to their Idols, might well for the like property aſcribed by them unto theirs, take them to be the very ſame Idols, albeit they were of the *Germans* called by other names, and made in other manner. And ſo in like ſort hath Thor been of ſome interpreted for *Jupiter*, for that among his other marvels he made and cauſed thunder, and was chiefly honoured upon the ſame day whereon the *Romans* honoured their *Jupiter*. Friga is alſo interpreted for *Venus*, becauſe among other her qualities ſhe was a furtherer of friendſhip, and that on the very day of her chief celebration, the *Romans* chiefly honoured their amiable *Venus*. Seater *alias* Crodo was alſo miſtaken for *Saturnus*, not in regard of any Saturnical quality, but becauſe his name ſounded ſomewhat neer it, and his feſtival day fell jump with that of *Saturn*. But I can find no reaſon to think that any of theſe were intended for ſuch before it pleaſed the *Romans* to interpret them ſo, and perhaps ſome of the *Germans* for their Idols more honour were afterward content to allow it ſo.

Reaſons of the *Romans* miſtaking the Idols of the *Germans*.

They adored alſo the Idol Flyut, who had that name for his being ſet upon a great Flint-ſtone. This Idol was made like the Image of Death, and naked, ſave only a ſheet about him.

The deſcription of *Flint*.

In his right hand he held a torch, or as they termed it, a fire blaſe. On his head a Lion reſted his two fore-feet, ſtanding with the one of his hinder-feet upon his left ſhoulder, and with the other in his hand; which to ſupport, he lifted up as high as his ſhoulder.

They had alſo Helmſteed, Prono, Fidegaſt, Siwe, and many others which would be too long and too worthleſs here to be deſcribed. And ſuch was their great blindneſs in this groſs Paganiſm, that they not only with all divine honour adored theſe Idols, but even ſacrificed humane creatures unto them, both in *Germany* and in the adjoining Septentrional Regions. Yea, King Herald of *Norway*, of that name the firſt, did not let to ſacrifice two of his own ſons unto his Idols, to the end that he might obtain of them ſuch a tempeſt at Sea, as ſhould break and diſperſe the Armado which from Herald King of *Denmark*, and the ſixth of the ſame name, was prepared to come againſt him; the which according to his deſire, by the Devils power (whoſe inſtruments the Idols were) he obtained. Theſe Idols before named, with other the like, the Pagan *Saxons* brought with them at ſuch time as they came into *Britain*, and there erected and honoured them, and eſpecially their Idol Woden, as by ſundry places where in great likelihood he was adored, and which do yet in *England* of him retain their appellation it may appear. As at Wodnesbourough in *Kent*, Wodnesfield in *Stafford-ſhire*, Wodnesborough or Wanſditch in *Wiltſhire*, &c.

Crantzius Nor. Hiſt. l. 3. cap. 3.

Horrible Idolatry of *Herald* King of *Norway*.

Theſe Idols and falſe Gods, were afterward

in

in our Country deſtroyed by *Ethelbert* King of *Kent*, the firſt Chriſtian *Engliſh Saxon* King that ever was, and by the other *Engliſh Saxon* Kings in their ſeveral Kingdoms, at ſuch time as it pleaſed God to illuminate them with the glorious brightneſs of Chriſtianity. And in *Saxony* it ſelf they were overthrown by the moſt Chriſtian Emperour *Charles the Great*.

Being not yet come to the coming of our Anceſtors into *Britain*, I have hitherto ſpoken, as I yet intend to ſpeak, (except obiterly) of the time of their being in *Germany*, where albeit their name of *Saxons* in the beginning was not very great, all beginnings being always little; ſo am I now to ſhew what reputation and greatneſs it afterward grew unto, even in *Germany* it ſelf, for in the time of St. *Hierome*, which was about four hundred years after Chriſt, of all the ſorts of people of *Germany*, three were the moſt famous, and thoſe were the *Saxons*, the *Franks*, and the *Swevians*, ſo as the *Saxons* were not only now grown to be one of the three moſt renowned of all others, but the firſt alſo in account of thoſe three. For ſome good number of them having come out of *Holſatia* over the River of *Albis*, where now is the Biſhoprick of *Bream*, increaſed their Southward bounds even unto the *Hercinian foreſt*, ſo poſſeſſing the ancient habitation of the *Suevi*, and compriſing Weſtward all *Weſtphalia*, and the Countries lying all along the Sea; inſomuch, as ſaith *Henry* of *Erfurd*, *Salonland* ſtretched from the River *Albis* unto the *Rhene*, the bounds of no one of the people of all *Germany* extending any way ſo far. Yea, both

Henricus Erfordenſis.

both the *Frisians* and *Battavians* that remained within their Dominion, (being also *Germans*) came to be reputed, and called by the name of *Saxons*, whereof these old *Teutonick* Verses do give very clear proof:

Opt des seker en gewis
Be of this siker and ywis,
assured certain
Dat die Gzaefschap van Holland is,
That the Greveship of Holland *is,*
Earldom
Eenstuc van Vriesland ghenomen.
A piece of Friesland *taken off.*

The same Author after other Verses saith thus:

Oude boeken hoorde ic gewagen,
Old Books heard I to mention
Dat al het lant beneden Nuemagen,
That all the land beneath Newmegen,
Wilen neder Sassen hiet.
Whilom nether-Saxon hight.

Then goeth he on, and telleth how the River of *Sceld*, (which in passing down along by *Antwerp*, dividing *Brabant* from *Flanders*, and *Zealand*, entreth into the Sea) was the Western limit of the *Saxon* Country. So as accounting now from the East side of *Holsatia*, which confineth on the *Baltick* Sea, unto this aforesaid River of *Sceld*, *Saxonland*, or the Country of the *Saxons*, contained in length more than three hundred *English* miles.

The same old *Teutonick* Author addeth further:

Die

Die neder Saſſen hieten nu Frieſen.

That is,

The nether Saxons *are hight now* Frieſians.

are called.

Whereby it may appear that the *Frieſians* having among themſelves reſerved the memory of their former appellation, did afterward come again to be of others alſo ſo called.

Thus increaſed the *Saxons* their bounds much farther (as before is noted) than any other people of *Germany*; and ſo might well do, they being accounted, as *Zoſimus* witneſſeth, the ſtrongeſt and valianteſt ſort of all the *Germans*, and whoſe great valour, as *Marcellinus* ſaith, were exceedingly feared of the *Romans*; and they were not only moſt great and famous for their Land-valour, but, as *Sidonius* deſcribeth them, they were very valiant Sea-men, and ſore dreaded of all the other Nations that inhabited the Maritime Coaſts of this Ocean. Some *German* Authors are of opinion, that the Country of *Alſatia*, whereof *Straſburg* was ſometime accounted the principal City, took that name of certain troops of *Saxons*, who went thither and there made their habitations, and were for their nobleneſs and valour called Edel-ſaxons, that is, Noble *Saxons*, and the Country after them by abridgement of the name, came in the *Teutonick* tongue, of Edelſas to be called Elſas, and in *Latine* to be termed *Alſatia*.

Zoſimus.

Marcellinus.

Sidonius.

Fo. Pomerius and others.

Moreover, the Emperour *Charles the Great*, coming afterward to have great and troubleſom Wars with the *Saxons*; who firſt by all means he ſought to bring unto the Chriſtian Faith, and

after

after to reduce again when having received it, they fell back to Idolatry, did, in fine, transport great troops of them into other Regions; as many thousands with their wives and children into *Flanders*, and a great number also into *Transylvania*, where their posterity yet remaineth. And albeit by reason of their habitation there for so many Ages, they are accounted *Transylvanians*; yet do they keep their *Saxon* Language still, and are of the other *Transylvanians* that speak the *Hungarian* Tongue, even unto this day called by the name of *Saxons*.

And now hath one digression drawn on another, for being by reason of speaking of these *Saxons* of *Transylvania*, put in mind of a most true and marvellous strange accident that happened in *Saxony* not many Ages past, I cannot omit for the strangeness thereof briefly here by the way to set it down. There came into the Town of *Hamel* in the County of *Brunswick* an old kind of Companion, who for the fantastical Coat which he wore, being wrought with sun-
The pi'd Piper. dry colours, was called the Pi'd Piper; for a Piper he was, besides his other qualities. This Fellow, forsooth, offered the Townsmen for a certain sum of money to rid the Town of all the Rats that were in it, (for at that time the Burgers were with that vermine greatly annoyed:) The accord in fine being made, the Pi'd Piper with a shrill Pipe went piping through the Street, and forthwith the Rats came all running out of the houses in great number after him; all which he led into the River

River of *Weaſer*, and therein drowned them. This done, and no one Rat more perceived to be left in the Town, he afterward came to demand his reward according to his bargain: but being told that the bargain was not made with him in good earneſt, to wit, with an opinion that ever he could be able to do ſuch a feat; they cared not what they accorded unto, when they imagined it could never be deſerved, and ſo never to be demanded: but nevertheleſs, ſeeing he had done ſuch an unlikely thing indeed, they were content to give him a good reward, and ſo offered him far leſs than he lookt for; but he therewith diſcontented, ſaid he would have his full recompence according to his bargain, but they utterly denied to give it him; he threatned them with revenge, they bade him do his worſt: whereupon he betakes him again to his Pipe, and going thorow the Streets as before, was followed of a number of Boys out at one of the Gates of the City; and coming to a little Hill, there opened in the ſide thereof a wide hole, into the which himſelf and all the children, being in number one hundred and thirty, did enter, and being entred, the Hill cloſed up again, and became as before. A Boy that being lame, and came ſomewhat lagging behind the reſt, ſeeing this that hapned, returned preſently back, and told what he had ſeen; forthwith began great lamentation among the Parents for their Children, and men were ſent out with all diligence, both by land and by water, to enquire if ought could be heard of them: but with all the enquiry they poſſibly could uſe, nothing

Wonderful tranſporting away of 130 children.

nothing more than is aforesaid could of them be understood. In memory whereof it was then ordained, That from thenceforth no Drum, Pipe, or other Instrument should be sounded in the Street leading to the Gate thorow which they passed, nor no Ostery to be there holden. And it was also established, That from that time forward in all publick Writings that should be made in that Town, after the date therein set down of the year of our Lord, the date of the year of the going forth of their children should be added, the which they have accordingly ever since continued. And this great wonder hapned on the 22 day of *July*, in the year of our Lord 1376.

The occasion now why this matter came unto my remembrance in speaking of *Transylvania*, was, for that there are divers found among the *Saxons* in *Transylvania*, that have like sirnames unto divers of the Burgers of *Hamel*; and will thereby seem to infer, that this Jugler or Pi'd Piper might by Necromancy have transported them thither: but this carrieth little appearance of truth, because it would have been almost as great a wonder unto the *Saxons* of *Transylvania* to have had so many strange children brought amongst them they knew not how, as it were to those of *Hamel* to lose them, and they could not but have kept memory of so strange a thing, if indeed any such thing had there hapned.

And having now shewed the great enlargement of the *Saxon* Territories, as also the transporting of *Saxons* into other farther parts, it resteth

reſteth now to ſpeak of their croſſing the Seas, and coming into *Britain*, which more particularly concerneth *Engliſh-men*: but becauſe I would before I bring them into *Britain* firſt ſpeak ſomewhat of that Country, I do mean yet to leave them a while longer in the Continent, and in the next enſuing Chapter to ſpeak of the *Britiſh* Iſle; meaning in the next after that to return into *Saxony*, and to bring thence the Anceſtors of *Engliſh-men* into the afore-named *Britain*.

Of

Of the Iſle of Albion, *afterward called* Britain, *and now* England, Scotland, *and* Wales. *And how it is ſhewed to have been Continent or firm Land with* Gallia, *now named* France, *ſince the Flood of* Noah.

CHAP. IV.

BEing here, as it were by way of digreſſion, to ſpeak of *Albion*, the moſt famous and beſt Iſle of all *Europe*, and the greateſt alſo except *Groonland*, (which in *Europe* is to be compriſed) I do not mean to ſtand long in diſcuſſing what and who were the firſt and moſt ancient Inhabitants thereof; chuſing rather to refer the curious Reader for his further ſatisfaction therein unto other Authors. And albeit it may unto ſome ſeem uncertain, that the firſt and moſt ancient name was after *Samothes*, called *Samothea*, becauſe our ancient Writers ſeem not much acquainted therewith: yet having at the firſt been continent or firm land with *Gallia*, as in this Chapter I purpoſe to demonſtrate, then ſurely was it peopled ſo ſoon in effect as *Gallia* was, and in all likelihood with the ſelf-ſame people.

That

That it had the name of *Albion*, is more known than that it was firſt of all called *Samothea*, and yet from whence it took the ſame appellation ſeemeth very uncertain, but much unlikely it is that it ſhould be derived either from the *Greek* or from the *Latine*, theſe Languages in ſuch long time paſt having in all probability been altogether unknown to this Countries inhabitants: and we may well believe that they would never go ſo far as to borrow a name for their Country out of *Italy* or *Greece*. And it is further to be noted, that thoſe which will fetch the name from the *Greek*, will have it *Olbion*, and not *Albion*, becauſe they find in the *Greek* a ſignification for *Olbion*, to wit, *Happy*; and thoſe on the other ſide that bring it from the *Latine*, will have it come *ab albis rupibus*, that is, of the white Rocks or Cliffs, (by like about *Dover:*) and this very difference in theſe derivations, and from different Languages, may well ſhew them to be no other than the very dreams of their *Gramarian* Inventers. But ſeeing the reaſon of this name ſeemeth ſo uncertain that it may go by conjecture, then may it with more likelihood be conjectured to have been taken from ſome King or principal Governour, (or as ſome will have it of *Albion* the ſon of *Neptune* ſaid to have been King thereof) ſeeing the appellations of divers Countries have grown upon like reaſon: and as for that which is fabuled of *Albina*, one of the daughters of *Dioclesian*, it is ſo fooliſh that it is ſcarſe worth recital. *Albion.*

The name of *Britain* in all likelihood it had

from King *Brute*, after whom his people in like manner had the name of *Britans:* and yet is it ſtrange to conſider what a contention there alſo is about this name. Some from the name of *Brute*, by turning *y* into *v*, will have it to be *Brutain*; others altogether rejecting *Brute*, will have it notwithſtanding *Britannia*; but travel as far as *Greece* to fetch that name from a Nymph there, though in likelihood that Nymph never heard of this Country. Sir *Thomas Eliot* will have it to be *Pritaina*, and not *Britania*; but *Humphrey Lhuyd* will rather have it to be *Pridcain*, becauſe that word in *Brittiſh* ſignifieth beauty or whiteneſs. Others derive it from *Brith* a *Brittiſh* word, which is as much to ſay as painted. *Johannes Goropius Becanus*, hath a conjecture moſt different from all theſe, for he would have it to be *Bridania*; and the *b* being ſometimes in the *Teutonick* taken for the ſingle *v*, and *v* oftentimes uſed for *f*, it ſhould then of *Bridania*, become *Vridania* or *Fridania*, which is as much to ſay as *Free-Denmark*, wherein to ſpeak freely, *Becanus* hath taken his mark much amiſs. By all this we may ſee, to what great uncertainty this ancient name of *Britain* is now brought, and moſt of all through the doubt that many have conceived of *Brute*, to wit, whether ever there were any ſuch at all. But that there was ſuch a King, and that of him both the Country and people of our Iſle had heretofore their appellation, it both is and hath been the common received opinion: and is not now raſhly to be rejected, albeit ſome things which to ſome do ſeem to ſound very fabulouſly, may

Contention about the name of *Britain.*

may have been by ſome few obſcure Authors heretofore added unto his Hiſtory, and ſo have made the whole to be doubted of.

As for example, his departure out of *Italy*, for having by misfortune ſlain his father *Sylvius* in ſhooting at a Deer, his deſcent from *Troy*, his going into *Greece*, and bringing thence the remnant of the *Trojans* that were there in captivity, to wit, ſeven thouſand men, beſides women and children, and which they ſay he brought by Sea into *Gallia*, and there having had long Wars with the *Poytevines*, and obtained ſundry Victories, builded two Cities, after all this came with the remainder of the aforeſaid remnant into *Albion*, chaſed thence the Giants, or former inhabitants, and there laſtly planted himſelf and his people. Fabulous narrations of King *Brute*.

Theſe things, I ſay, will hardly be believed, for that ſuch a thing as the killing of a King of *Italy*, by his own ſon, (although by misfortune) and that ſons coming afterward not only to be the redeemer of the remainder of the captive *Trojans* that were in *Greece*, but the bringer of them by Sea into *Gallia*: the conductor of them quite thorow that Country from the one ſide to the other, and there by War to have had ſundry Victories; and after the there building of Cities, to croſs the Seas into the Iſle of *Albion*; and by ſubduing the inhabitants, to obtain poſſeſſion of the whole Iſle to himſelf and his poſterity, and yet all this to be ſilenced by all the ancient Writers of the ſame Country, where ſo notable a Prince as wrought ſo much honour thereunto, is ſaid to have been born, is ſo ſtrange that it may

well ſeem impoſſible for any ſuch thing to have been, unleſs it be believed that there were none in the ſaid Country of *Italy* that had the knowledge of letters, which were abſurd for any man to think. But without all doubt if any ſuch thing had been, it had in ſome ſort or other, either in Poetry or Proſe, by one or other, among ſo many ancient Writers of that Country, been Regiſtred. And *Julius Cæſar*, who came afterward into *Britain*, being a man both of learning and judgment, could never have been ſo ignorant as he was, that the *Britiſh* Kings were able to derive their deſcent from his own Country of *Italy*. Who was indeed ſo far from the knowledge hereof, that being very curious to underſtand the true deſcents of the *Britains*, could not even among themſelves be thereof any way rightly reſolved, and therefore as himſelf ſaith, he held their races and deſcents to be altogether uncertain and obſcure.

Cæſar in his Comment.

Many imagined deſcents from the *Trojans*.

And now as touching the *Trojans*, it is a world to ſee how many people have ſought to derive from them their deſcents, and how many foundations of Cities are reported to have by them been laid. Yea, the folly of men have been ſuch, that they have given the glory to that fugitive people, of almoſt all that is excellent in all *Europe:* but indeed that ſo many making claim to be deſcended from theſe *Trojans*, maketh it ſo much the more doubtful whether any of theſe claimers be deſcended from them at all: and in truth a leſs fault it were for a people to remain ignorant of their own Original, than any way to falſifie it. *Popiliniar* a late *French* Author,

Author, maketh it in his Hiſtory of Hiſtories a meer fable and foolery for any man to imagine that ever the *Francks* or *French-men* have iſſued from theſe miſerable fugitives: notwithſtanding it hath been as long and as much believed, as that *Brute* and his *Britains* have alſo in like manner from them had their off-ſpring. And thus we ſee that after the poor *Trojans* have been (at the leaſt in conceit) ſo long ſetled both in *Gallia* and *Britain*, and I wot not where, they are now anew chaſed away, and made fugitives again, as well from the one Country as from the other.

To ſeek out then the reaſon why this conceit ſhould poſſeſs ſo many peoples minds, I can find no likelier than the lack of Learning in former Ages among the Inhabitants of theſe parts of *Europe*: their *Druides* themſelves not having any knowledge of letters. So as wanting the beſt means to conſerve their true antiquity, they had the greateſt cauſe to become wholly ignorant of their own Originals. And ſome of them afterward when the *Romans* came among them, coming to get the knowledge and uſe of letters, being curious ſome way or other to ſeek out their Original, might eaſily find ſome ſuppoſal to make them fall into the conceit of being deſcended from the *Trojans*, (a conceit perhaps much furthered upon a delight taken in *Virgils* Verſes) and ſome therein glorying and extolling themſelves, others might thereby be drawn to follow the faſhion, and to imitate them in ſuch a vain-glorious conceit, and for the fortifying thereof, ſeek eftſoons to interpret

The ancient *Druides* had no knowledg of Letters

the names of their Cities, if in ſound they had any nearneſs to any thing concerning *Troy*, to have conſequently been founded by the *Trojans*, as the Cities of *Paris* in *France*, by *Paris* the ſon of *Priam*, *Trenewith* which in the *Britiſh* tongue is as much to ſay as New Town, to be interpreted *Troynovant*, that is to ſay, new *Troy*, which is now our old *London*, and the like in effect may be ſaid of many Cities beſides.

Trenevid.

But now are not only theſe many deſcents challenged from the *Trojans* called in queſtion, but even the truth of the matter of *Troy* it ſelf, and the Hiſtory of the *Trojans* ſaid to be without any aſſured Author. Howbeit, I do not mean to wade ſo far in this matter, but will rather leave it to the diſpute of others. Yet thus much will I ſay, that the Poet *Virgil* had much feigned and fabuled in his Tales of *Eneas*, for whereas he writeth that *Dido* Queen of *Carthage* killed her ſelf for his love, it is moſt untrue, and contrary to all true Hiſtories, for the chaſte Queen *Dido* did never ſee *Eneas* in her life, neither could ſhe, by reaſon of the different Ages wherein they both lived. The ſaid *Eneas* married with *Lavinia* the daughter of King *Latinus*, and had ſix ſucceſſors in the Kingdom of *Alba* in the ſpace of two hundred years or more, from the latter of which, *Romulus* the firſt founder of *Rome* did deſcend.

Qu. Dido never knew Æneas.

Tit. Livius

And the City of *Carthage* wherein Queen *Dido* reigned, was built but ſeventy years before the foundation of *Rome*, whereby it eaſily may appear that *Eneas* was dead a great number of years before ever Queen *Dido* was born. And

S. *Hierome*

S. *Hierome* writing againſt *Jovinian*, ſaith, that the chaſte *Dido* founded the City of *Carthage*, and gave her life becauſe ſhe would not violate her chaſtity. *Hier. con. Jovinianum.*

Brute then, and his *Britains*, for ſundry reaſons not now ſo eaſily imagined to be deſcended from the *Trojans*, as heretofore believed to have been, it ſtandeth with far more likelihood of truth, ſeeing out of *Gallia* he came into *Albion*, that we hold him for ſome Prince of the ſame Country and Nation: of the which Nation his people can no leſs be accounted alſo to have been. And far more honourable it is for the *Britains* to derive their deſcent from ſo great, ſo ancient, and ſo honourable a people as the *Gauls* then were, than with ſo much obſcurity & unlikelihood of truth to ſeek ſo far-off to fetch their deſcent, and that from no better Anceſtors than the poor miſerable fugitives of a deſtroyed City. And that the *Britains* were anciently indeed a people of the *Gauls*, I mean in the next Chapter to ſhew ſome further light, when I ſhall have occaſion to ſpeak of the true cauſe and reaſon why our *Saxon* Anceſtors coming into *Britain*, called the *Britains* by the name of *Welſh-men*: and here having ſpoken thus much of the ancient Inhabitants of *Albion*, I will now in the mean time proceed unto the performance of my promiſe, in ſhewing it anciently to have been firm Land with *Gallia*. Whence K. *Brute* came. *Gauls.*

In what manner and form it pleaſed Almighty God in the beginning of the world to divide the Sea from the dry Land, is unto us wholly unknown: but altogether unlikely it is that there

were any Iſles before the deluge; and ſo much may be gathered by the words of the Scripture:
Geneſ. 1. *Dixit vero Deus: congregentur aquæ quæ ſub cælo ſunt in locum unum, & appareat arida: & factum eſt ita. Et vocavit Deus aridam, terram, congregationeſque aquarum appellavit maria.* Whereby appeareth, that the waters were gathered together in their own place by themſelves, and therefore had no ſuch entercourſe between Land and Land as now they have, and ſo conſequently there were no Iſles before the flood of *Noah*: howbeit by that great and univerſal deluge, many Iſles were doubtleſs cauſed. Moreover, it is manifeſt by the Scripture, that ſince the time of the aforeſaid deluge, ſome alterations both of Sea and Land have alſo been made, as may appear where it is ſaid of the
Geneſ. 14. meeting together of certain Kings, *Omnes hi convenerunt in vallem ſylveſtrem, quæ nunc eſt mare ſalis: All theſe met together in the Wood-valley, which is now the Salt Sea:* ſo as this valley having in the time of *Abraham* been full of Trees, was now in the time of *Moſes* the Salt Sea. *Pliny* ſaith, that it ſometimes hath hapned that Iſles have been drowned, and devoured by the Sea, and that at other times they have appeared out of the Sea, where before they never were ſeen, and have ſo continued. Moreover, that it hath been ſeen that Iſles being ſituated near unto the Continent, have become joined and annexed unto it: and contrariwiſe parts or Peninſulaes that were annexed unto the Continent, have been ſeparated and made Iſles. Of all which he giveth in his natural Hiſtory both the examples

As *Sicily* ſometime was ſeparated from *Italy*.

ples, and the reaſons. *Ovid* alſo ſaith, that he hath ſeen Land where ſometime was Sea, and Sea where ſometime was Land. Sundry the like examples might in like manner here be ſet down, of the alterations that have been wrought by the inundations and courſe of the Sea, as where it hath in many places gained of the Land, and contrariwiſe where the Land hath recovered it ſelf again from the Sea: all which were only to ſhew how uſual a thing it hath been for the limits and bounds of many maritime places, to have been moſt ſubject to ſuch alterations and changes. *Ovid. lib.* 15.

That our Iſle of *Albion* hath been continent with *Gallia*, hath been the opinion of divers, as of *Antonius Volſcus*, *Dominicus Marius Niger*, *Servius Honoratus*, the *French* Poet *Bartas*, our Country-men Mr. *John Twine*, and Mr. Doctor *Richard White*, with ſundry others; but theſe Authors following the opinion the one of the other are rather content to think it ſometime ſo to have been, than to labour to find out by ſundry pregnant reaſons that ſo it was indeed. Opinions of divers Authors, that our Iſle was continent with *France*. Sir *Thomas More* in his *Utopia* ſeems ſo to underſtand of our Country of *England*.

The firſt appearance to move likelihood of this thing, is the nearneſs of Land between *England* and *France*, (to uſe the modern names of both Countries) that is, from the Cliffs of *Dover*, unto the like Cliffs lying between *Calis* and *Bullin*, for from *Dover* to *Calis* is not the neareſt Land, nor yet are the ſoils alike: the ſhore of *Dover* appearing unto the Sailers high, and chalky, and the ſhore of *Calis* low, and altogether ſandy, as in like manner the *Engliſh* ſhore

ſhore towards *Sandwich*, (which is more directly over againſt *Calis* than *Dover* is) alſo doth.

Theſe Cliffs on either ſide the Sea, lying juſt oppoſite the one unto the other; both of one ſubſtance; that is, of Chalk and Flint, the ſides of both towards the Sea plainly appearing to be broken off from ſome more of the ſame ſtuff or matter, that it hath ſometime by nature been faſtned unto, the length of the ſaid Cliffs along the Sea-ſhore being on the one ſide anſwerable in effect to the length of the very like on the other ſide, and the diſtance between both, as ſome skilful Sailers report, not exceeding 24. *Engliſh* miles; are all great arguments to prove a conjunction in time long paſt, to have been between theſe two Countries; whereby men did paſs on dry Land from the one unto the other, as it were over a Bridge or *Iſthmus* of Land, being altogether of Chalk and Flint, and containing in length about the number of miles before ſpecified, and in breadth ſome ſix *Engliſh* miles or thereabouts, whereby our Country was then no Iſland but *Peninſula*, being thus fixed unto the main continent of the World.

Nearneſs of *England* unto *France*.

Albion ſometime a *Peninſula*.

To make this more plainly to appear, this *maxim* or *principle* muſt be granted, That there is nothing broken, but it hath been whole: for albeit Nature doth now and then (againſt her own intent) commit ſome errours, and that ſometimes the things ſhe formeth have too much, and ſometimes too little, yet delivereth ſhe nothing broken or diſſevered, but ſuch as it is, however in deformity it be, yet is it always whole,

whole, and never broken, unleſs afterward by accident. So ought it alſo to be believed, that Almighty God, the Cauſe and Conductor of Nature, in creating the World did leave no part of his work imperfect or broken. But manifeſt it is, that theſe Cliffs (not being by God and Nature at the firſt ſo framed) are ſeen to be broken, yea even as it were cut off ſteep or ſtraight down, from the top to the bottom, and not coming by degrees ſloping down, as inland-Hills ordinarily do unto their Valleys; but evidently appear to have been by force broken off, and that not inward toward the Land, but outward towards the Sea, either ſide in ſuch manner ſtill remaining correſpondent to other, and either ſhewing the lack of the matter or ſubſtance which it hath loſt: and that being one ſelf thing, to wit, Chalk and Flint, it plainly thereby doth declare unto us, that ſometime it was conjoined together in one ſame ſubſtance, and conſequently was firſt by Nature made one ſoil.

Some may here object, that other Hilly parts or Cliffs of the Sea-ſhore are in many other places ſeen to be broken away; as ſteep and as ſtraight down as theſe here ſpoken of, which I confeſs to be true, and thereunto do anſwer, that it is a plain ſign that the violence of the Sea hath ſo worn, and eaten out the ſides of them beneath at the bottom, that the upper part for want of underpropping hath faln down. And moreover, where it alſo is found that inland Rocks or Hills are ſeen to have had ſome part of them broken away, as I have obſerved

ſerved in paſſing the *Alps*, and other Mountains, this may well be thought to have proceeded in old time by occaſion of Earth-quakes, but the breaches found in Rocks are never ſeen to paſs all along in any ſort of evenneſs, but here and there without any kind of courſe or order. Beſides, they may often ſeem broken when they are not, becauſe they are formed craggy by *Nature*, or the wind, and the rain having long ſince beaten away the earth from them, may thus have left them to appear the very true anatomies of themſelves.

It is further to be noted, that in our ancient Language the cut off or broken Mountains on the Sea-ſides, are more rightly and properly called Cliffs, than by the name of Rocks or Hills; that appellation being more fitting unto the inland Mountains: but the name of clifft coming from our verb to cleave, is unto theſe more aptly given, for that they ſeem unto our view as clefft or cloven from the part that ſometime belonged unto them: and albeit (as I ſaid before) many cliffs are in many places of the Sea-ſhore to be ſeen, as well as at *Dover*; yet are they not ſeen ſo to be anſwered, and correſponded unto by others right over againſt them, nor to be of ſuch nearneſs and ſuch ſelf matter or ſubſtance as theſe have here been ſhewed to be This conjuncture to have remained for ſome ſpace after the great and general deluge, and the breach and ſeparation of *Albion* from *Gallia* by the ſaid deluge not to have been cauſed, is by ſundry reaſons to be proved.

Cliff what it ſignifies.

The

The firſt that I will bring is from the *Netherlands*, which ſo far as they are even, and plain without any Hills or Hilly grounds, have undoubtedly heretofore in time long paſt been Sea; yea, and that before and ſince the flood of *Noe*. The proofs that they have been Sea, are, firſt the lowneſs of their ſituation, ſome of the more maritime parts of them, as *Zealand* and *Holland*, with ſome parts of *Flanders*, &c. being ſo low, that by breach or cutting of the ſand-banks or downs, which the rejection of the Sea by little and little hath raiſed and caſt up, and the labour of man here and there ſupplied, might eaſily be drowned, and converted from Land into Sea again; and of the great harms that theſe parts have heretofore by eruption of the Sea ſuſtained, I could here ſet down ſundry examples, but one among others ſhall ſuffice, becauſe our own Chronicles give teſtimonies thereof, and that is of the mighty inundation in the reign of King *Henry* the firſt, whereby a great part of the Country was irrecoverably loſt, and many of the poor diſtreſſed people being bereft of their habitation came into *England*; where the King upon compaſſion (as alſo for that he ſaw they might be profitable to the Realm by inſtructing his Subjects in the art of cloathing) firſt placed them about *Carlel* in the North of *England*, and after removed them into *South-Wales*, where their poſterity hath ever ſince remained. Moreover, long before this hapned, to wit, in the year of our Lord Seven hundred fifty and eight, when the *Danes* and the *Goths* did fortifie the Iſles of *Zealand* by driving

Netherlands have heretofore been Sea.

Divers Steeples at low water do yet appear of the towns and villages that have been drowned.

Netherlanders planted in *England*.

Danes and *Goths* fortifie *Zealand*.

driving in of piles, and making banks at ebbing water, they were so provident as first to make certain Mounts in sundry places, whereunto they might retire at high water, as also flie to save themselves, if the Sea should at any time happen to break in upon them, the which artificial Hills are yet unto this day in the Isle of *Walkers* to be seen. But now besides these low places that adjoin upon the Sea, being properly *Holland* and *Zealand*, the greater part of *Flanders* and *Brabant* do lie of such great evenness of ground, as do both the said Countries of *Holland* and *Zealand*, though not so low as they, but of such height as no inundation of the Sea can any whit annoy them, yea although the sand-banks or downs now on the Sea-side were never so much broken or cut thorow, and that both *Holland*, *Zealand*, and some of the next confining parts of *Brabant* and *Flanders* were altogether drowned.

Artificial Hills to save people from drowning

Hubert Thomas, a man of very good parts, sometime chief Secretary unto *Frederick* Count Palatine of *Rhene*, and Prince Elector, in his description of the Country of *Leige*, saith, that the Sea hath come up even unto the walls of *Tongres*, (now well nigh an hundreth *English* miles from the Sea) which seemeth unto *Lewis Guicciardin* very strange, in so much as he thinketh *Hubert Thomas* to have far over-shot himself, and to have been of slender consideration in weening that the Sea hath ever come up as far as unto *Tongres*, notwithstanding the good reasons which the other alledgeth to prove it, (and among other that the great Iron Rings are there

Guicciardin in his description of the *Netherlands*.

there yet remaining, unto which the Ships that there ſometime arrived were faſtned) becauſe ſaith *Guicciardin*, *Tongres* lieth now ſo far from the Sea, and that the Sea could never have had courſe ſo far as thither, without the ruine of ſuch Countries as lie between it and the Sea. With the ſaid *Guicciardin* while he lived I was acquainted, and have found him to confeſs ſome errours that by miſtaking or miſ-information he had in his writings committed, and were he yet living he might eaſily be brought to confeſs this alſo, and ſo to become of the opinion of *Hubert Thomas*: for whereas he would overthrow the reaſons of the ſaid *Thomas*, becauſe *Tongres* is now ſo far from the Sea, and that the Countries lying between that and the Sea muſt then of the Sea needs have been overflown, what refutal is this? when it can be proved that they ſo were, I mean, all ſuch as lie in an equal evenneſs without any Hills: for the great evenneſs of all ground that naturally is ſo, hath doubtleſs been ſo firſt made and cauſed by water; as the plain, and even medows have without all doubt in time paſt ſo been made by the water wherewith they have been covered, and the water either ſeeking ſome courſe by channel, or otherwiſe drained or holpen to have iſſue, the Sun in time drying up the mud, hath made them to become firm and fruitful grounds. An eſpecial reaſon then that theſe parts of the low Countries have been Sea, is their marvellous great evenneſs, which nothing can have cauſed but water.

Reaſons of the evenneſs of Medows.

Another reaſon is, that with this great plainneſs

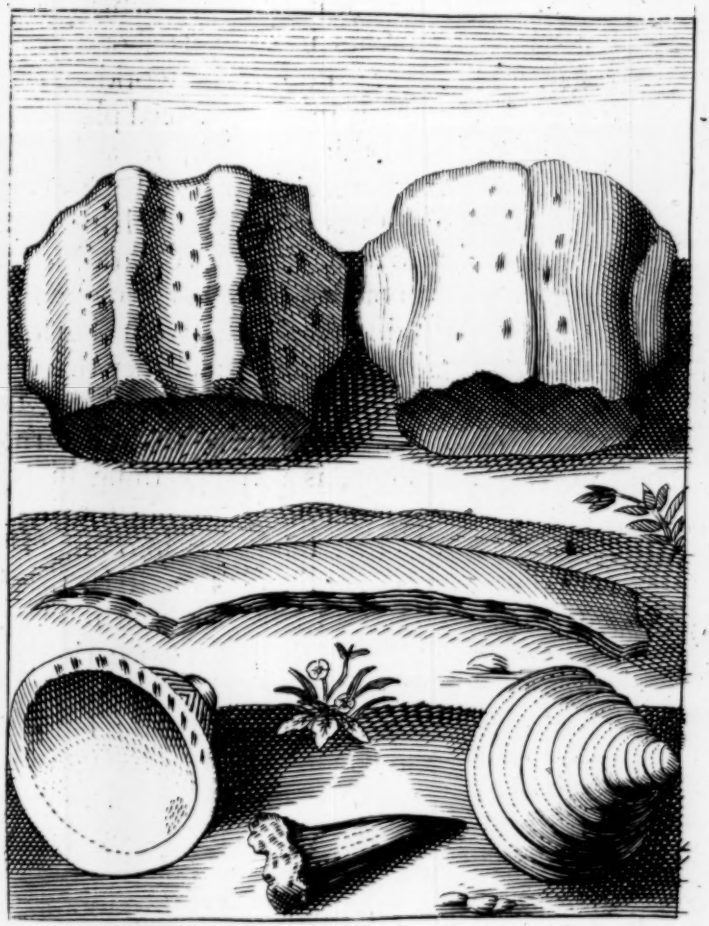
neſs or evenneſs of ground, the ſoil generally, both of *Flanders* and *Brabant*, is ſandy, which do naturally demonſtrate thoſe parts (in times paſt) to have been the flats, ſands or ſhores of the Sea.

Shells of Sea fiſh found in the Earth

A third reaſon is, that in digging about two fathom deep in the earth, though in ſome places more, and in ſome leſs, innumerable ſhells of Sea-fiſh are found, and that commonly in all places of theſe plain and even grounds, both in Field and Town, and hereof to be thoroughly informed, I have talked with ſuch labouring men as uſually have digged Wells, and the deep Foundations of Buildings, and they all agree, that they do commonly in all places find an innumerable quantity of theſe ſhells, ſome whole, and ſome broken, and in many places the great bones of Fiſhes, whereof I have ſeen many, and have had ſome even as they have been digged out of the earth.

For a more plain deſcription of the manner and form of theſe bones, and ſhells of fiſhes, and to give the curious Reader herein the more ſatisfaction, I have thought good in the next enſuing Page to ſet down ſome of them in Picture.

The



The chine-bones are commonly found in this manner, of about a foot in length, ſome much more, and ſome leſs: the pieces of broken ribs are ſometimes found as thick as a beam of timber, and ſometimes far leſs: the ſhells are not like unto our Cockle-ſhells, but on the outſide plain

Great bones of fiſhes found in the earth.

plain and even, and about a quarter of an inch thick; eſpecially the bigger ſort, which are of ten or twelve inches in compaſs about by the edges. Moreover, Potters in working their clay which is gotten in ſome eſpecial places, do find in it certain things which are as hard as ſtone, and of the very form and ſhape of the tongues of ſome ſorts of fiſhes, each with the root unto it, to make it the very markable and right proportion of ſuch a kind of tongue in all reſpects, ſome being more than two inches long, and ſome leſs than one inch; and they that thus find them, do not otherwiſe call them, but the tongues of fiſhes: which being ſo, and turned into very hard ſtone, is a ſtrange thing in Nature; but the leſs ſtrange, becauſe Nature in her converſions of other ſubſtances into ſtone, is often ſeen to work the like. True it is, that in ſome places Firr Trees have alſo been found in digging in the earth in theſe low Countries, and commonly with the roots lying to the South-weſt, and the tops to the North-eaſt: but theſe are not to be thought ever to have grown in the *Netherlands*, becauſe none are known to grow there, the ſoil not being by nature apt to produce them, but are moſt commonly found in cold Hilly places, or upon high Mountains, as in *Germany*, and other parts, and theſe in the time of the deluge might from thence by the rage of waters be driven thither. There is moreover ſome ſort of ſhells ſometimes found in the Vineyards of *Champagne* in *France*, which is not low or even, but rather a Hilly or uneven Country: of theſe it cannot otherwiſe be imagined but

Firr trees found in the earth.

but that they have in like manner by the great rage and toſſing of the waters in the univerſal deluge been caſt thither, if they have been of any Sea ſhell-fiſh, and ſuch as horſe muſcles which are found in freſh water; for that may alſo be a queſtion, ſeeing no man can think that the ſaid Country hath ever been Sea, no reaſon or likelihood in the World thereunto concurring: nor of theſe ſhells are there any great ſtore; neither lie they deep in the earth, but are now and then found by a chance, whereas the ſhells found in the *Netherlands* are in ſuch innumerable quantity, that they lie all along within the earth as do the vains or differences of the earth or ſoil it ſelf in other places: and here and there the great bones of fiſhes (as before have been ſhewed) are alſo found lying among them. Yea, it hath hapned that anckors have been found in digging on the heath in the ſandy *Kempinia* of *Brabant*. Moreover, at ſuch time as the famous water-paſſage was digged from *Bruxels* unto the River of *Rupel* at *Willebrooke*, which was by the labour of men cut or digged thorow Corn-land, Wood-land, and Medows, about the ſpace of fifteen *Engliſh* miles, begun in the year of our Lord 1550. and ended in *Anno* 1561. (a marvellous attempt to be undertaken by one City) there was found among other things the bones or anatomy of a Sea-Elephant, the head whereof, which is yet reſerved, my ſelf have ſeen. It is alſo to be noted, that albeit in digging deep in the earth in *Brabant* and *Flanders*, great abundance of the ſhells of fiſhes are found, yet in digging in the

The bones of a Sea-Elephant found in the earth.

earth in *Holland* and *Zealand*, none at all are perceived, howbeit on the sands on the Sea-shore there are very many, and of these the Emperour *Caligula* caused his Souldiers to gather great store, to carry with them to *Rome*, and there in the *Capitol* to present them in token of Triumph, as having taken the spoil of the *German Ocean*. The reason then why such shells are not found in the earth in *Holland* and *Zealand*, as they are in *Brabant* and *Flanders*, is, because those parts have been in time long past part of the depth of the Sea; and the parts aforesaid of *Brabant* and *Flanders* the flats or shore; and on the flats, and not in the depths such kind of shell-fish is naturally nourished.

Caligula carried shells of the Sea-coast of *Holland* to *Rome*.

The *Netherlands* thus being shewed to have been Sea, it is now to be demonstrated that they were Sea both before and since the floud, and not by the floud only so caused; and this may appear by the little time that the floud lasted, because there could not in so short a space such an innumerable multitude of shell-fishes breed, and increase to such bigness, the shells being so big, and so thick as before is shewed, but they must needs have had a far longer time, and therefore the Sea here to have remained many years after the floud. Neither could such innumerable multitudes from elsewhere by the said floud, which was very vehement and raging, be brought hither, as such few might peradventure be, as now and then by chance are found in some Vineyards of *Campaigne*, whereof I have spoken before: but these being here in such an exceeding quantity, lying in such an

The shell fish might here be bred, both before and after the flood.

equal

equal courſe and order, which the confuſed courſe of that floud could not ſo diſpoſe, plainly ſheweth them to have been there firſt bred, and nouriſhed by Nature, and in that ſort, and looſe kind of reddiſh ſand, ſomewhat of the colour of clay, ſunk down and ſetled together by little and little, before it grew to the nature of hard and dry Land, the which having been Sea before the floud, (in which time this ſtore of ſhell-fiſh may have been bred) it muſt needs alſo have continued Sea after the floud, for the floud could not be the cauſe to make any part Land that before had been Sea, but rather many parts Sea that before had been Land.

An apparent reaſon muſt then be ſought, how it hath come to paſs that theſe *Netherlands* having been Sea, have become to be Land: and if ſo be that this queſtion were moved of ſuch parts only of theſe Countries as *Holland*, *Zealand*, and their Confines, which may by the Seas inundation (as before hath been ſaid) eaſily be drowned and made Sea again, it might by the ordinary anſwer, that the Sea doth often gain in one place, and looſe in another, ſoon be reſolved: but ſpeaking of theſe parts of *Flanders* and *Brabant*, which having been Sea, and being become Land, can no more by any inundation be made Sea again, this, I ſay, requireth an imminent reaſon to be ſought for, the which cannot be found, but in the breaking of the *German Ocean* thorow that *Iſtmos* or narrow paſſage of Land, which once conjoined *Albion* to *Gallia*, that is to ſay, *England* to *France*, by which only means the Sea finding out a new

How the *Netherlands* having been Sea, became Land.

courſe, all the even parts of the *Netherlands* having (as is aforeſaid) before been Sea, became eftſoons dry Land: even as by common experience we ſee that watry or mooriſh grounds are drained dry, when an iſſue may be found to lead away the water to ſome lower channel, pool or river. And even ſo in like manner this breach in our *Iſthmos* being once made, and the Sea having been before the ſaid breach ſomewhat lower on the Weſt-ſide thereof than on the Eaſt-ſide, the courſe of the water, by a natural readineſs, taking ſcope down through this new Channel (which before was only a kind of gulf as is *Mare Rubrum*) towards the moſt huge Weſtern Ocean, the greater divider of *Europe* and *Africa* from the late-found *America*, it did without all doubt work this great effect, and no way is there elſe to be found or imagined, whereby theſe Seas might be drained or drawn away, to make theſe former ſhallow places to appear, and become dry Land, but only by this way and courſe.

That the Sea on the Weſt-ſide of the ſaid *Iſthmos* was lower than the Sea on the Eaſt-ſide thereof, is beſides this great work thereby wrought, to be judged by the ſundry flats and ſhallows on the Eaſt-ſide, as well on the coaſt of *England* as of *Flanders*, yea one in a manner lying between *Dover* and *Calis*, of about three *Engliſh* miles in length, of ſome called our Ladies ſand. And contrariwiſe on the Weſt-ſide no ſuch flats at all to be found, whereby may well be gathered, that as the Land under the Sea remaineth on the one ſide lower

than

than on the other, ſo accordingly did the Sea alſo. It is moreover to be judged by the very preſent courſe of the Sea, for it is obſerved that the currant of the water is more ſwift down the Channel towards the Weſt, than from the Weſt unto the Eaſt: old ſhippers of the *Netherlands* affirming, that they have often noted the Voyage from *Holland* to *Spain*, to be ſhorter by a day and a half ſailing, than the Voyage from *Spain* to *Holland*. That the Seas are different in height one from the other, even in places where they have but narrow ſeparations of Land between them, is very manifeſt, for heretofore at ſuch time as ſome of the Kings of *Egypt* went about by cutting the ſeparation of Land which is between the *Red-Sea* before recited, and *Mare Mediterrancum* or the *Midland-Sea*, to bring them both into one, it was found by the *perpendiculum* or inſtrument of water-level, that the *Red-Sea* was much higher than the *Mediterraneum-Sea*; and being but ſhallow in divers places, it was feared it would in thoſe places have become ſo dry, that it would not have been navigable, but rather that people might have paſſed thorow it on foot, though not as *Moſes* with the children of *Iſrael* miraculouſly did, but even upon dry ground, and for this, and other inconveniences which might have enſued, it was left undone. Moreover, it hath alſo been found that the Sea on the Weſt-ſide of *America*, vulgarly called *Mar del zur*, is much higher than the *Atlantick Sea*, which lieth on the Eaſt-ſide, ſo as if it had ſo been that the *Iſthmos* of Land between *Panama* and *Nonbre de*

Dios, might have been cut thorow, that passage there might have been made into the *Pacifike-Sea*, otherwise called *Mar del zur*, without sailing so far about as by the Straights of *Magellan*, yet would some other great inconveniences have grown through the inequality of the heights of these two Seas.

Another reason there is that this separation hath been made since the floud, which is also very considerable, and that is, that the Patriarch *Noe* having had with him in the *Ark* all sorts of beasts, (all else besides thorowout the whole world being destroyed) these then after the floud being put forth of the *Ark* to increase and multiply, did afterward in time disperse themselves over all parts of the continent or main Land: but long after it could not be before the ravenous Wolf had made his kind nature known unto man, and therefore no man unless he were mad would ever transport of that race for the goodness of the breed, out of the continent into any Isles, no more than men will ever carry Foxes (though they be less damageable) out of our continent into the Isle of *Wight*. But our Isle, as is aforesaid, continuing since the floud fastned by Nature unto the great continent, these wicked beasts did of themselves pass over. And if any should object that *England* hath no Wolfs in it, they may be answered that *Scotland* being therewith conjoined hath very many, and so *England* it self sometime also had, until such time as King *Edger* took order for the destroying of them thorowout the whole Realm, which general destruction they well deserved by a

Wolfs.

No Foxes in the Isle of *Wight*.

The like may be thought of *Ireland*.

Some time being annexed to *Scotland* in regard of the Wolfs in that Isle.

Kings

Kings command, having before that Kings time been the deſtruction of two Kings of the *Britains*, which were, *Madan*, and *Mempricius*.

But now whether this breach of this our *Iſthmos*, were cauſed by ſome great Earthquake, whereby the Sea firſt breaking thorow, might afterward by little and little enlarge her paſſage, or whether it were cut by the labour of man in regard of commodity by that paſſage, or whether the inhabitants of the one ſide or the other by occaſion of War did cut it, thereby to be ſequeſtred, and freed from their enemies, muſt needs remain altogether uncertain: but, that our Iſle hath been continent with *France*, and that ſince the deluge, hath here been ſhewed: and although not out of the writings of old Authors, yet by evident reaſons, and markable demonſtrations, ſuch as well in this caſe are to be allowed for ſufficient Authors; yea, and that before ſuch as might perhaps deliver us ſome ſuch report, upon ſome others hear-ſay, and want ſuch due proofs as here have been alledged to confirm it. And no marvel is it, that in old Authors no relation of this is found, conſidering that they muſt indeed be very old, that hereof muſt make mention, yea, they muſt have been ſuch as in thoſe times muſt have lived about theſe parts, or had good means from theſe parts to have underſtood it, both which, conſidering thoſe ſo very ancient Ages; and the want of knowledge of letters, generally of all people in theſe parts of *Europe*, cannot poſſibly be expected. Many Ages were over-paſt between the time of the deluge and the time wherein the firſt

Author

Berosus hath all his credit of *Annius* of *Viterbo*

Author lived, that ever made mention of our Isle, and let *Berosus* the *Caldean* Priest (if he were before *Aristotle*) have the credit to be the first, who lived (as it is said) about 340 years before the time of Christ, and so far from our Isle, that neither he nor others for sundry Ages after him could come to have true knowledge thereof, seeing they never came to converse with any of the inhabitants, that so they might have learned it by tradition, if by tradition among such barbarous people it had until then been conserved: for by writing could they not understand it from them that in many Ages after knew not what writing meant; and when afterward in length of time their posterity came to the knowledge of letters, then had both this and other things belonging to their Antiquities, long before been worn out of remembrance. And thus will I here end this Chapter, and so return again to prosecute my former course.

Of

Of the Arrival of the Saxons *out of* Germany *into* Britain : *And how they received the* Chriſtian Faith, *poſſeſſed the beſt part of the Country, called it* England ; *and leaving the name of* Saxons, *came generally to be called* Engliſh-men.

CHAP. V.

I Have in the third Chapter ſpoken of the old Cuſtoms of our *Saxon* Anceſtors before their coming into *Britain* ; and of *Britain*, ſometime called *Albion*, I have ſpoken in the laſt foregoing Chapter, and here am I now come unto the coming of them out of *Germany* into this moſt famous and flouriſhing Iſle.

King *Brute* by Conquering the more ancient Inhabitants, obtained the Rule and Domination over all *Albion*, which, after him, the Conqueror thereof, became (according to the moſt general opinion) to be called *Britain*, which he, dividing into three parts, did leave unto the Kingly Government of his three ſons. Unto *Locrine*, who was the eldeſt, he left *Loegria*, now called *England*. Unto *Albanact* the ſecond ſon, he allotted *Albania*, now called *Scotland* : And unto *Camber* the

It is ſaid that *Brute* arrived in *Albion* about 3000 years after the creation of the world.

the third ſon, he gave *Cambria*, now called *Wales*. But as in this world there is nothing ſtable, nor no poſſeſſion of any family perpetually thereunto aſſured, ſo theſe three Kingdoms did not ſtill remain unto the poſterity of this King *Brute* and his *Britains*, for the valiant Prince *Fergus*, ſon unto *Ferquardus* King of *Ireland*, coming out of that Iſle into the North part of *Britain*, vanquiſhed the *Britiſh* inhabitants, and became the firſt King in that Country of the *Scotiſh* Nation, for ſo were the people which he brought with him out of *Ireland* called.

About 330 years, as ſome write, before the birth of Chriſt.

The people of the ſeptentrional parts of *Germany*, were chiefly given to the exerciſe of ſhooting.

The *Scotiſh-men* if originally they came out of *Scythia*, (as ſome of their own Authors affirm) and ſo to take the name of *Scotts* or *Scytts*, of the ancient *Teutonick* verb Scytan, whereof cometh our *Engliſh* Verb to ſhoot, then in all likelihood was it from the *German Scythia*, whereof ſome do account a part of *Denmark* alſo to have been, and ſeeking new habitation, might paſs over to the *Orcades*, and coaſting down ſoutherly along by the ſhore of *Ireland*, croſs over into *Cantabria*, and from thence (in ſome time after) came into *Ireland*. This, I ſay, muſt be preſumed, if rejecting the tale of *Scota* we accord unto ſuch Authors as will bring them from *Scythia* into *Spain*, from whence it is held they came into *Ireland*, and ſo into *Scotland*.

Now *Biſcaya*.

Picts not ſo called of painting their bodies.

Moreover, the *Picts*, a people not ſo called of painting their bodies, as ſome have ſuppoſed, but upon miſtaking their true name which was *Phichtian*, that is to ſay, fighters, (for the *ch*

muſt

muſt here be pronounced as *gh*, and then ſtanding in ſteed of *s*, to expreſs the plural number) coming firſt out of the *German Scythia*, bordering upon *Mare Balticum*, where at this preſent are the Dukedoms of *Meckelborough* and *Pomerania*, (from which parts, or near thereabout, the *Scotiſh-men* according to the opinion of ſome Writers, as is aforeſaid, are alſo ſaid to have come) and getting foot in *Britain*, did laſtly encroach unto themſelves a Kingdom between *Loegria* and *Albania*, by fleecing from each of theſe two Countries a part, that is to ſay, a part from *England*, and a part from *Scotland*, as *Galloway* from the one, and *Weſtmerland* from the other.

Loegria, afterwards called *England*.

But the *Britiſh* people that as yet poſſeſſed *Loegria*, did not there for all this enjoy their ancient freedom, for that *Julius Cæſar* with his *Romans* having invaded and ſubdued them, made them tributary unto the *Roman* Empire, under which they continued the ſpace of almoſt five hundred years, during which time they were governed by their own tributary Kings, or by ſuch Lieutenants as the *Roman* Emperours appointed over them, yielding thus unto the *Romans* a conſtrained ſubjection, and from them again receiving protection, until ſuch time as the puiſſance of that Monarchy began to decline, and that by reaſon of the invaſion made upon them, even in their own proper and natural Country of *Italy*, by cruel *Atilla* King of the *Huns*, they were forced to give over, and relinquiſh the rule and protection of the *Britains*, even at ſuch time as the *Britains* were

moſt

moſt unable to defend themſelves from their bordering enemies, the confederated *Scotiſh-men* and *Picts*; yea, by the *Romans* themſelves were they made the leſs able, in that they had drawn great troups of their beſt men of Arms for their aid and ſervice out of *Britain* into other parts, and weakned they alſo were, becauſe that great multitudes had been conſumed by Peſtilence. Thus notwithſtanding the moſt grievous complaints made unto the *Romans* by the *Britains* to be by them aſſiſted, they were now of them utterly neglected, and left unto their own weakeſt ability: And ſo the *Roman* Domination over *Britain*, that firſt began under *Julius Cæſar*, the firſt of all the *Roman* Emperours, now ceaſed, and took an end under the Emperour *Valentinian* the third, and laſt of that name.

David Chamber.

The *Britains* being thus abandoned, elected *Vortiger* to be their King, who having loſt, as ſome *Scotiſh* Writers report, twenty thouſand men with *Gurellus* their Captain, in a battel againſt the *Scots* and *Picts*, who therein loſt but about four thouſand, was reſolved to have fled into *Cambria*, but being by his Council and Nobility diſſwaded, he with their advice did ſend over for ſuccour into *Germany* unto the *Saxons*, then the moſt renowned and warlike people of all the *Germans*. His requeſt they condeſcended unto, and *Hingiſtus* and *Horſus*, two Brethren, and moſt valiant *Saxon* Princes, had the conduction of theſe forces over into *Britain* in three great and long Ships, then called Keels, to the number of nine thouſand men. And becauſe theſe noble Gentlemen were the very firſt bringers

Nine thouſand *Saxons* firſt brought into *Britain*, (as ſaith *Pomarius.*)

bringers and conductors of the Anceſtors of *Engliſh-men* into *Britain*, from whence unto their Poſterity the poſſeſſion of the Country hath enſued, I thought fit here in pourtraicture to ſet down their firſt Arrival; therewithal to ſhew the manner of the Apparel which they wore, the Weapons which they uſed, and the Banner or Enſign firſt by them there ſpread in the field.

BIBL. CANT. ACAD.

The

The Arrival of the firſt Anceſtors of Engliſh-men *out of* Germany *into* Britain.

They arrived at *Ippersfleete* now called *Ebsfleete*, in the Iſle of *Tanet* in *Kent*, in the year of our Lord 447. and in the ſecond year of the Reign

Reign of King *Vortiger*. And albeit Venerable *Bede* writeth that in the year of our Lord 429. *Marcianus* Reigned with *Valentinian*, in whoſe time he ſaith the *Saxons* were ſent for by King *Vortiger* into *Britain*, yet ſaith he, not that they arrived there in the ſaid 429. year, but in the time of the Reign of *Valentinian*, which continued thirty years, until ſuch time as by the practiſe (as is thought) of *Maximinus* he was killed.

Here by the way it may pleaſe the Reader to note, that it was but ſomewhat more than twenty years before the coming of the *Saxons* into *Britain*, that the *Franks* (of whom in ſome of the foregoing Chapters I have ſpoken) being a people alſo of *Germany*, bordering Neighbors unto the *Saxons*, and ſpeaking in effect the ſame Language with them, did under *Faramond* their Leader, and elected King, enter into the Country of the *Gauls*, where they ſeated themſelves, and became in fine the occaſion that the whole Country after their name of *Franks* was called **Frankenric**, that is to ſay, the Kingdom or poſſeſſion of the *Franks*, and ſince by abbreviation *France*. For in the Reign of *Clodion*, the ſon, and next ſucceſſor unto the aforenamed King *Faramond*, who (as is abovesaid) conducted the *Franks* out of *Germany* into *Gallia*, Prince *Hingiſtus* conducted the *Saxons* in like manner out of *Germany* into *Britain*.

Saxons came into *Britain*, & *Franks* into *Gallia* much about a time.

Prince *Hingiſtus* and his brother *Horſus* firſt bringers of *Engliſh-men* into *Britain*.

Hingiſtus when firſt he there arrived, was a goodly young Gentleman, under the age of thirty years: of a marvellous great courage, and of an excellent wit, and both he and his

brother *Horſus* were the more renowned for that they had been brought up in the ſervice of the aforenamed Emperour *Valentinian*. They were of very Noble deſcent, their Father Wetgiſſe being the ſon of Wecta, and Wecta ſon unto the great renowned Prince Woden, from whom many Kings did afterward derive their offſpring, and in regard of his great honour, did duly from him obſerve their degrees and deſcents.

Ulitarpius.

Occa Scarlenſis.

And here I cannot but wonder at *Occa Scarlenſis*, of whoſe little credit I have ſpoken in the ſecond Chapter, who telleth us firſt of two brethren called *Hingiſtus* and *Horſus*, the ſons, as ſaith he, of *Vdulphe Haron* Duke of *Frieſland*, and that *Hingiſtus*, who was two years elder than his brother *Horſus*, was born in the year of our Lord 361. by which accompt *Hingiſtus* when in the year of our Lord 447. he came unto the aid of King *Vortiger*, muſt have been 86. years old, and ſo a very unlikely man to bear Arms. He further telleth us of other two brethren, alſo called *Hingiſtus* and *Horſus*, ſons, as he ſaith, unto *Odilbald* King of *Frieſland*, and born in the year 441. who he ſaith went alſo into *Britain*, to revenge the deaths of the aforeſaid *Hingiſtus* and *Horſus*, and were both ſlain: but their Souldiers notwithſtanding being animated by *Gorimond* an *Iriſh* Captain, (who with many *Iriſhmen* was joined with them) to revenge the deaths of their Princes, they fought ſo valiantly, that they obtained the Victory, and made *Gorimond* their King: after whoſe death they choſe one of their own Nation unto that Dignity.

nity. Lo here we ſee that *Occa* hath not only found out other Parents for our *Hingiſtus* and *Horſus* than Venerable *Bede* (though he lived 200 years before *Occa*) doth name, or than before by any other Author we have heard of, but he findeth out a ſecond *Hingiſtus* and a ſecond *Horſus*, to revenge the deaths of the former, and deſerveth in both his relations to be believed alike.

Hingiſtus was doubtleſs a Prince of the chiefeſt Blood and Nobility of *Saxony*, and by birth of *Angria* in *Weſtphalia*, vulgarly of old time called Weſtfielding, (wherein unto this preſent a place retaineth the name of Hengſterholt) his Weapon or Arms being a leaping white Horſe or Hengſt in a red Field; or according to our mixed manner of blaſing Arms in broken *French* and *Engliſh* put together, A Horſe argent rampant in a field gules: which was the ancient Arms of *Saxony*, that the chief Princes and Dukes have there long ſince for many Ages together born. And albeit the Dukes of *Saxony* have of later years changed that Coat, yet doth *Henry Julius* now Duke of *Brunſwyke*, (a moſt ancient *Saxon* Prince) who ſometime bore the white Horſe in a red Field, now bears the white Horſe for his Creaſt, having for the chief Coat of his Arms the two Leopards, which by *Richard Cordelion* King of *England* was given unto his Anceſtor *Henry* the *Lion*, Duke of *Saxon*, who had married with *Mathilda* the ſaid Kings ſiſter, and by the Emperour *Frederick Barbaroſſa*, had been bereft of his Arms, and Titles of Honour. Moreover, *Charles Emanuel* the now Duke of *Savoy*, who is lineally deſcended from the ancient *Saxony*.

Hingiſtus of whence he was. Chro. *Saxon.*

The ancient arms of *Saxony*.

The Duke of *Savoy* deſcended from

cient Princes of the chief houſe of *Saxony*, by Prince *Beral* who came out of *Saxony* into *Savoy* in the year of our Lord 998. and was the third ſon of *Hugh* Duke of *Saxony*, which *Hugh* was brother unto the Emperour *Otho* the third, doth yet bear for one of his Coats the ſaid leaping white Horſe in a red Field.

And very likely it is that this Arms was in ancient time of Paganiſm eſpecially choſen in regard of ſome divine excellency believed to be in this Beaſt: for the old *Germans*, as ſaith *Tacitus*, had a certain opinion, that a white Horſe never having been bridled, or any way uſed, but taken out of the Woods, and put to draw a ſacred Chariot, the Prieſt or Prince following it, did by the Neighings thereof foretel things to come.

Unto their Arms their names of *Hingiſtus* and *Horſus* did alſo allude, being in their Language Hengſt, and Horſe, and *Synonuma*, that is, both ſignifying one thing, to wit, a Horſe.

A Hengſt or Hingſt is a ſton'd Horſe.

A Hengſt, properly in the *Teutonick* is a *ſton'd Horſe*: a Horſe being anciently therein, and yet with us, the general name of that kind of Beaſt. If ſome will ſay, that in *Germany* a Horſe is called a Ros, and in the *Netherlands* a Pert, I anſwer, it is true, but it was anciently in the *Netherlands* alſo called a Horſe, and ſometimes Orſe, and at this day a Litter is in the *Netherlands* called an Orſbare, which being written according to our *Engliſh* Orthography, is a Horſbarow, which were if we ſo uſed it, a name more fit and intelligible in our Tongue than a Horſlitter.

The

The ancient Pagan *Germans*, eſpecially the Noblemen, as both *Crantzius*, and other Writers teſtifie, did ſometimes take the name of Beaſts, as one would be called a Lion, another a Bear, another a Wolf; and ſo in like manner had theſe two aforenamed Princes their denominations. Very probable it is, that theſe two *Saxon* Leaders with their Forces, which were of *Weſtphalia*, *Frieſland*, and *Holland*, did (as the Chronicles of *Holland* affirm) ſet forth from thence, and ſo ſailed over into *Britain*; for as I have ſaid in the third Chapter, the Inhabitants of theſe Provinces were all ſometime generally called by the name of *Saxons*. *Crantzius.* Chro. *Britain.*

Hingiſtus and his brother with their Forces being arrived in the Iſle of *Tanet* in *Kent*, in the year of our Lord before ſpecified, and in the ſecond of the Reign of King *Vortiger*, as before hath alſo been ſaid; were unto the ſaid King greatly welcome, and marching againſt his Northern enemies, the *Scotiſh* and the *Picts*, valiantly incountred them in battle, and overthrew them, whereby they gained unto themſelves moſt great honour and reputation. Hereupon *Hingiſtus* deſired of King *Vortiger*, ſo much ground as with the skin of a Bull he could compaſs about, which having obtained, he did cut out a large Bulls Hide into very ſmall Thongs, leaving them ſtill faſt the one unto the other, and having by this means brought the whole skin as it were into one Thong of a great length, he laid it in compaſs on the ground, and ſo accordingly laid the Foundation of a Caſtle, which he finiſhed, and called *Thong-Caſtle*, ſituated near

unto *Sydingborn* in *Kent*, in which Caſtle he afterward feaſted King *Vortiger*, as anon I will declare. This Caſtle thus builded, *Hingiſtus* ſent home word into his Country of *Saxony*, as well of the good ſucceſs he had had againſt King *Vortigers* enemies, as of the goodneſs and fertility of the ſoil, and the lack of warly courage in the *Britains*. Whereupon a greater Navy and number of men was ſent over out of *Saxony* unto him, and theſe conſiſted of the three principal ſorts of *Saxon* people, to wit, of thoſe that without diſtinction bare the name of *Saxons*, Of thoſe that were particularly called the *Engliſh*, And of thoſe that were called the Vites.

The name of *Saxons* was notwithſtanding general to all, and thereof in the firſt Chapter I have already ſpoken: but of the name of *Engliſh*, and whence it ſhould be derived, I will here firſt begin to ſpeak. From whence then this may have proceeded, the conjectures have been divers, albeit few or none do carry likelihood of truth.

Beda Hiſtor. Eccleſ. *Angl.*

It ſhould ſeem by the words of Venerable *Bede*, that they were called *Engliſh*, after their Country called *England*, (wherein they inhabited long before they came into *Britain*) the which is thought to have ſtood in the midſt between the *Vites* and the *Saxons*; and Mr. *Cambden*, out of one *Ethelwerdus* an ancient Author, findeth reaſon to be of opinion that this Country indeed was the very old *England*. And that there is ſuch a Country as was called *England*, and that before ever ſuch a name was impoſed upon any part of *Britain*, Venerable *Bede*,

Old *England.*

as

as before is ſhewed, doth alſo teſtifie. And ſundry other Writers, as namely *Crantzius*, who plainly calleth it *Anglia*, that is to ſay, *England*. It was in time long paſt the ancient habitation of the *Saxons*, from whence by the *Danes* they were expulſed, and ever ſince hath it remained in the *Daniſh* poſſeſſion. It lieth between *Ivitland* and *Holſatia*, or to diſtinguiſh the bounds thereof more particularly, between *Flensbourg* and the floud *Sly*, whereon the Town of *Sleſwike* is ſituated: And from this place ſaith *Henricus Rantzovius*, the *Saxons* went that paſſed over the Sea, unto the aid of the *Britains*, ſo naming them by the general name of *Saxons*, though otherwiſe they were called *Engliſh*, and of ſome, *Engliſh-Saxons*.

See more hereof towards the end of the firſt Chapter.

Rantzovius in his period of Empires.

But now whence this name of *England*, and conſequently of *Engliſh* ſhould come, is to be conſidered. *Saxo Gramaticus* will needs have it to have had that name of one *Angul*, who he ſaith was Brother unto *Dan* the firſt King of *Denmark*: but *Albertus Grantz* being offended at his folly, tells him that *England* had the name of *Britain* many hundred years after this *Angul* was dead. Marry if *Saxo* meant it of the firſt or old *England*, here before ſpoken of, and not of this preſent Country of *England*, he is the more excuſable; but it therefore followeth not that it is true, for other reaſons that do withſtand it. Very apparent it is, that many Countries have aptly taken their names from the very nature of their ſoil, or from the manner of their ſituation, whereof I could ſhew ſundry examples: and moſt manifeſt it is, that in the an-

About the name of *England*

cient *Teutonick* as well as in the modern, either high or low, the word Eng ſignifieth narrow or ſtraight, and ſometimes a nook, and if a man at this preſent ſhould ask any *Dutch-man* in ſome Language beſides his own, that he underſtandeth, how he would in his own Language call a narrow Country or Region, he would ſtraightways anſwer, and ſay, Engeland or England: not unfitly then may old *England* by the little or narrow ſituation thereof, in a very nook of Land bordering upon *Mare Balticum*, have had at the firſt in the ancient *Teutonick* Language that denomination. And not only this old *England* whereof we ſpeak, but our preſent Country of *England*, alſo growing to a narrowneſs or ſtraightneſs, both towards the North and towards the Weſt, doth not diſagree from this reaſon: though perhaps another reaſon might alſo move King *Egbert* to cauſe it to be called *England*, whereof I ſhall take occaſion to ſpeak more afterward. It was anciently written *Engaland*, and corruptly *Englaland*, and now both in high and low *Dutch* it is commonly written *Engeland*. And thus much about the name thereof ſhall here ſuffice.

England what the name ſignifieth.

King *Egbert* firſt cauſed our Country to be called *England*.

Now as touching the third ſort of *Saxon* people, which were called the Wites. Some will have them called Jhites, and not Wites, and others will have them called Geates, or rather Gothes, but with theſe latter I mean not to meddle, for that they over-ſhoot the mark too far, and ſo will never hit it. Venerable *Bede* calleth them plainly Wites, and noteth the Iſle of *Wight*, which yet retaineth that name of them,

them, to have been beſides other places of the Continent, their habitation. Moreover, ſome of theſe **Uites**, as *Sebaſtian Munſter* declareth, went, and inhabited among the Mountains that divide *Germany* from *Italy*. And theſe by this occaſion (as plainly it ſeemeth) were called the **Hilbites**: for a Mountain which now in the *Teutonick* is called a **Berghe**, was heretofore called a **Hill**, as alſo a **Lun**, and we yet from thence retain the name of **Hill**, in our Language: And to the Country of the **Hilbites**, the Latiniſts giving a name drawn from the *Teutonick* ſound, have made it *Helvetia*, and the *German* name of **Suitſers**, that is to ſay, the *Vitſes* or *Vitſer*, (for *r* in the end of a word, doth in the high *Dutch* divers times expreſs the plural number, as *s* doth with us) doth alſo hereunto concur. The *ſ* being ſet before the *v*, or double *w*, is often in the *Teutonick* uſed for the abbreviation of the Article **the**, as s'winter for the winter, and ſundry the like. But I have reaſon to be of opinion, that **Ivites** and **Uites** is all one, and ſo no man deceived in taking of any of both to be right, for the *v* being here taken as a Vowel, and not as a Conſonant, it is **Uites**, and ſo by pronunciation eaſily brought to be all one in ſound with **Ivites**, if the *i u* be ſounded as in the *Teutonick* it is, which indeed is the more natural and apt ſound thereof, that is, as we *Engliſh-men* would ſound it, if the true writing were with *y u*.

Munſterus libro tertio.

Hilvites otherwiſe called *Switſers.*

Vites and *Ivites* all one.

And as for the reaſon why this people had particularly this name, I take it to have proceeded of a certain ſwiftneſs or agility, which they

The *Vites* why ſo named.

they accuſtomed themſelves unto, both in War and in Hunting, more than did the other.

With this troup, conſiſting of theſe three aforeſaid ſorts of *German* people, came over the moſt fair Lady *Rowena*, which ſome *Saxon* Authors call *Ronixa*, who as our Chroniclers ſay, was the daughter of *Hingiſtus*: but I find in ſome of that Country Writers from whence ſhe came, that ſhe was his Neece, which is the likelier of both, conſidering that *Hingiſtus* is not like at that time to have been old enough to have had ſuch a daughter, and that he was as young when he came into *Britain*, as before hath been ſaid, may appear by the many years that he lived after his coming thither. As this Lady was very beautiful, ſo was ſhe of a very comely deportment, and *Hingiſtus* having invited King *Vortiger* to a Supper, at his new-builded Caſtle, cauſed that after Supper ſhe came forth of her Chamber into the Kings preſence, with a Cup of Gold filled with Wine in her hand, and making in very ſeemly manner a low reverence unto the King, ſaid with a pleaſing grace and countenance in our ancient Language, **Wlaes heal hlafoꝛd Cyning**, which is, being rightly expounded according to our preſent ſpeech, **Be of health Loꝛd King**, for as **was** is our verb of the preterimperfect tenſe, or preterperfect tenſe, ſignifying **have been**, ſo **was**, being the ſame verb in the imperative mood, and now pronounced **way**, is as much to ſay, as **grow, be**, or **become**; and **waes-heal** by corruption of pronunciation afterwards became to be be **waſſail**. The King not underſtanding what ſhe ſaid,

Ulitapius.

Waſſail, what it rightly ſignifieth.

ſaid, demanded it of his Chamberlain, who was his Interpreter, and when he knew what it was, he asked him how he might again anſwer her in her own Language, whereof being informed, he ſaid unto her, Dринc hеal, that is to ſay, Drink health. Of the beauty of this Lady the King took ſo great liking, that he became exceedingly inamoured with her, and deſired to have her in marriage, which *Hingiſtus* agreed unto, upon condition, that the King ſhould give unto him the whole Country of *Kent*, whereunto he willingly condeſcended, and divorcing himſelf from his former married wife, married with the *Saxon* Lady *Rowena*.

Hingiſtus having thus by the Kings gift obtained all *Kent*, (which before that time, with ſomewhat more annexed unto it, had been divided into four petty Kingdoms) he made it now one entire Kingdom, by taking upon himſelf the name and title of King thereof. And being now placed in his own Realm, which he meant to keep and defend, ſent over into *Germany* for more *Saxon* forces, to be imployed in the North parts againſt the aforenamed enemies of the *Britains*, which accordingly were brought over, to the number, as ſome write, of 5000 men, under the leading and conduct of *Occa* and *Ebuſa*, near Kinſmen unto King *Hingiſtus*, and theſe both in ſervice in the Field, and in Gariſon in the Holds, were imployed as is aforeſaid.

Hingiſtus becometh King of *Kent*.

A ſecond ſupply of *Saxon* forces.

The *Britains* in the mean time ſeeing King *Vortiger* not only for the love of *Rowena*, (a Pagan woman) to have left his lawful and Chriſtian

The beginning of the breach between the *Britains* & the *Saxons*.

Chriſtian wife, but to be altogether addicted unto her Nation, and not only to have given unto King *Hingiſtus* the free poſſeſſion of all *Kent*, but to have added unto that Kingdom, thoſe parts which we now call *Middleſex*, *Eſſex*, and *Suffolk*, there grew in the *Britains* a great averſion from their King, and no leſs hatred unto the *Saxons*, which the *Saxons* already perceiving, and finding on their parts ſome cauſes of complaint, as the want of due payment, notwithſtanding the great ſervices they had done them, the lack of neceſſary proviſion due unto them, and the like; the fire of hatred deeply kindled on either ſide, and from love and friendſhip they grew into mortal hate and enmity. And King *Hingiſtus* being a Pagan, and not acquainted with the Precepts of Chriſtianity, perhaps was glad to have occaſion by this breach to get from them what he could: Though yet at the firſt by taking the Kings part, to help to chaſtiſe his people, as his diſobedient ſubjects.

Rebels againſt their wills.

King *Vortiger* depoſed, and his ſon *Vortimer* made King.

Horſus the brother of *Hingiſtus* ſlain.

The *Britains* hereupon ſeeing themſelves thus to be made Rebels againſt their wills, ſought eftſoons to be the Subjects of a better King, and depoſing their King *Vortiger*, elected *Vortimer* his eldeſt ſon unto his Fathers dignity. King *Vortimer* no ſooner advanced to the Crown and Dignity of his Father, began open hoſtility againſt the *Saxons*, and beſides ſundry skirmiſhes, had with them four battails or foughten Fields. In the firſt whereof, which was at *Ailesford* in *Kent*, although the *Saxons* kept the field, yet was *Horſus* Brother unto King *Hingiſtus* there ſlain,

ſlain, howbeit his death was recompenſed with the ſlaughter of *Categerne* the brother of King *Vortimer*. To be brief, the *Saxons* by this aforenamed *Britiſh* King, were ſo weakened and preſſed, that they not only retired into the Iſle of *Tanet*, but King *Hingiſtus* himſelf went over for a ſupply of more forces: and albeit ſome are of opinion that after his firſt arrival in *Britain* he never croſſed the Seas back again into *Saxony*, yet ſhould it ſeem by others that he did, and *John Dowza* in his Verſes in praiſe of *Leyden* in *Holland*, ſaith, that *Hingiſtus* is thought at ſuch time as he returned victorious (as he tells us) out of *Britain*, did lay the foundation of the Caſtle of that Town, which carrieth no likelihood of truth, for that *Hingiſtus* returned not victorious, neither had he reaſon to ſtay there about the building of Caſtles. During the time of the abſence of King *Hingiſtus*, the Queen *Rowena* (as ſome have written) found the means that King *Vortimer* was poiſoned, after he had reigned about ſix years.

King *Hingiſtus* returneth into *Saxony* for more forces.

The ſon being now dead, King *Vortiger* the depoſed father obtained again the Kingdom, and ſoon after King *Hingiſtus* returned with his new forces into *Britain*. But finding a great and unexpected alteration in this King, he was not only forced to make friendſhip with the *Scotiſh* and the *Picts*, (if his peace with them was not made a little before) but to prepare even by force of Arms to defend himſelf againſt his new-turn'd enemy, and former friend, who had now gathered a ſtrong power of *Britains* to go againſt him in the field. But whether it were that he thought

King *Vortiger* the ſecond time made King, became alienated from the *Saxons*.

thought himſelf too weak, or that he rather ſought to be eſpecially revenged upon the *Britiſh* Nobility, which he might preſume to have drawn the affection of King *Vortiger* from him, or both: true it is, that he rather deviſed to take up the matter by treaty than by battail, and the time and place thereunto appointed being *May-day* and *Salisbury-plain*, both theſe Kings accordingly met, either accompanied with his chiefeſt Lords and followers, and there had King *Hingiſtus* prepared them a feaſt, and after the *Britains* were well whitled with wine, he fell to taunting and girning at them, whereupon blows inſued, and the *Britiſh* Nobility there preſent, being in all three hundred, were all of them ſlain, as *William* of *Malmsbury* reporteth, though others make the number more, and ſay that the *Saxons* had each of them a ſeax (a kind of crooked knife) cloſely in his pocket, and that at the watch-word, **Nem cowz ſeaxes**, which is, as in the firſt Chapter hath been ſaid, **take your ſeaxes**, they ſuddainly and at unawares ſlew the *Britains*.

Two Kings and their Nobility meet at a bloudy banquet.

Britains maſſacred by the *Saxons*.

Some years before the coming of the *Saxons* into *Britain*, a like meeting hapned in *Germany*, between the *Saxons* and the *Thuringers*; at which meeting the *Saxons* by the plot and practice of the *Thuringers* had all been ſlain, if they had not before-hand ſuſpected falſe meaſure, and been ſecretly provided for it, and thereby made their party good with the *Thuringers*, when as they thought to have maſſacred them. And hereof as it ſhould ſeem, retaining memory, they did peradventure upon ſuſpition of

of ſuch alike practice intended againſt them by the *Britains*, come thus ſecretly provided of weapons, wherewith, being in drink, and falling in quarrel, they committed this bloody act. An act, which albeit that it may be held for a leſs fault among ſuch as were Pagans, than had they been Chriſtians, yet not in any to be allowed, nor by any to be excuſed, unleſs by *Machiavel*.

King *Vortiger* upon this maſſacre of his *Britiſh* Nobility, was ſeized upon, and detained Priſoner, and to purchaſe his liberty, was fain to confirm unto King *Hingiſtus* his former donation of *Kent*, and the aforenamed Provinces; and to add unto them, to the increaſe of the ſaid *Saxon* Kings Dominion, the Provinces that at this preſent bear the name of *Suſſex* and *Norfolk*; ſo as albeit he bear the name of King of *Kent*, yet contained his Dominion five of the other Countries, and ſo ſix in all. And when he had reigned (though not without often wars and troubles) the ſpace of thirty and four years, he died honourably, as writeth *Marianus*. Others that write he died a violent death, do much differ among themſelves, and ſo each overthroweth the others credit; ſome ſay he was ſlain in battail, others that he was beheaded, others that he was burnt. But the report of *Marianus* (beſides other good reaſons to approve it, over and above the other Writers contradictions) doth appear to be true, and eſpecially by the peaceable entrance and reign of his ſon *Oeſc*, who next ſucceeded him in his Kingdom.

King *Hingiſtus* reigned thirty four years.

King

King *Vortiger* his miſerable end.

King *Vortiger*, after the accord made between him and King *Hingiſtus*, as is aforeſaid, retired himſelf into *Wales*, and there built a Caſtle, wherein he afterward came to a miſerable end: for the Caſtle being ſet on fire, he therein was burnt.

The *Britains* then elected to reign over them in his ſtead *Aurelius Ambroſe*, whoſe Reign laſted thirty and two years.

After him reigned

Uther Pendragon, eighteen years.

Next ſucceeded the famous King

Arthur, whoſe Reign endured twenty and ſix years.

Then *Conſtantine*, who reigned three years.
Aurelius Conanus, thirty and three years.
Vortiporus, four years.
Malgo, five years.
Careticus, three years.
Cadwane, twenty and two years.
Cadwalin, forty and eight years.
Cadwalladar, three years.

During the Reigns of all theſe eleven Kings, which together in number of years amounteth unto 197. that is to ſay, from the death of King *Vortiger*, to the death of *Cadwalladar* the laſt King of the *Britains*, whoſe Reign ended in the year of our Lord 685. there began in *Britain* ſix Kingdoms more of the *Saxons*, ſo as in all there were ſeven.

Seven Kingdoms of the *Saxons* in *Britain*.

The firſt, as before hath been ſhewed, was the Kingdom of *Kent*.

That which began next after, was the Kingdom of the *South-Saxons*.

The

The third of the *Eaſt-Engliſh.*
The fourth of the *Weſt-Saxons.*
The fifth of the *Eaſt-Saxons.*
The ſixth of the *Northumbers.*
The ſeventh, which laſt of all took beginning, was that of the *Mercians.*

Thus the *Saxons*, who at the firſt came unto the aid of the *Britains*, became, about two hundred years after, to be the poſſeſſors and ſharers of this beſt part of the whole Iſle of *Britain* among themſelves. And as their Language was altogether different from that of the *Britains*, ſo left they very few Cities, Towns, Villages, Paſſages, Rivers, Woods, Fields, Hills or Dales, that they gave not new names unto: Such as in their own Language were intelligible, and either given by reaſon of the ſituation or nature of the place, or after ſome place in ſome ſort like unto it in *Germany*, from whence they came. As the name of *Oxford* or *Oxenford*, on the River of *Thames*, after the Town of like name in *Germany*, ſituated on the River of *Oder*: our *Hereford* near unto *Wales*, after *Heruord* in *Weſtphalia*: and ſo in like manner may be ſaid of *Stafford*, *Swinford*, *Bradford*, *Norden*, *Newark*, *Bentham*, *Oxenbridge*, *Bucburſt*, *Sconethorp*, *Holt*, *Mansfield*, *Swinefield*, *Daventry*, *Hamſteed*, *Radclife*, *Roſendal*, and a great number more of places in our Country, that yet retain the names of places in *Germany*, and the *Netherlands*, (albeit the ancient Orthography may in ſome of them be ſome little varied) as here to be reckoned up would be tedious.

Name of all places in *Britain* changed by the *Saxons.*

As touching the name of our moſt ancient, chief, and famous City, it could never of Luds-town take the name of *London*, becauſe it had never anciently the name of Luds-town, neither could it, for that Town is not a *Britiſh*, but a *Saxon* word; but if it took any appellation after King *Lud*, it muſt then have been called *Caer-Lud*, and not Luds-town: but conſidering of how little credit the relations of *Geffery* of *Monmouth* are, who from *Lud* doth derive it, it may rather be thought that he hath imagined this name to have come from King *Lud*, becauſe of ſome nearneſs of ſound, for our *Saxon* Anceſtors having divers Ages before *Geffery* was born, called it by the name of *London*, he not knowing from whence it came, might ſtraight imagine it to have come from *Lud*, and therefore ought to be *Caer-Lud*, or Luds-town, as after him others called it, and ſome alſo of the name of *London*, in *Britiſh* ſound made it *L'hundain*, both appellations as I am perſwaded being of the *Britains* firſt taken up, and uſed after the *Saxons* had given it the name of *London*.

But here I cannot a little marvail how *Tacitus* (or any ſuch ancient Writers) ſhould call it by the name of *Londinum*, (that having been as it ſhould ſeem the *Latine* name thereof ſince it hath been called *London*) which appellations he could never have from the ancient *Britains*, ſeeing they never ſo called it. *Julius Cæſar* ſeemed not to know of the name of *Londinum*, but nameth the City of the *Trinobants*; and a marvail it is, that between the time of *Cæſar*, and *Tacitus*, it ſhould come to get the new name of

of *Londinum*, no man can tell how. To deliver my conjecture how this may chance to have hapned, I am loath, for that it may peradventure be of ſome diſallowed, and ſo omitting it, I will leave the Reader to note that the Reign of King *Lud*, from whom ſome will needs derive the name of *London*, was before *Julius Cæſar* came into *Britain*, and not after, for *Cæſar* firſt entered *Britain* in the time of *Caſſibelan*, who was brother unto *Lud*, and ſucceeded next after him; and in all likelihood, if *Lud* had given it after himſelf the new name of *Care-Lud*, or as ſome more fondly have ſuppoſed of **Luds town**, *Julius Cæſar*, who came thither ſo ſoon after his death, could not have been ſo utterly ignorant of the new-naming of that City, but have known it as well as ſuch Writers as came after him.

Of the name of *London*.

Evident it is, that our *Saxon* Anceſtors called it **Lunden**, (in pronunciation ſounded *London*) ſometimes adding thereunto the ordinary termination which they gave to all well-fenced Cities, or rather ſuch as had Forts or Caſtles annexed unto them, by calling it **Lundenbirig**, and **Lunden-ceaſter**, that is, after our latter pronuntiation **Londonbury** or *London-cheſter*. This name of **Lunden**, ſince varied into *London*, they gave it in regard and memory of the ancient famous Metropolitan City of *Lunden*, in *Sconeland* or *Sconia*, ſometime of greateſt traffick of all the Eaſt parts of *Germany*.

And I find in *Cranzius* that *Eric* the fourth of that name, King of *Denmark*, went in perſon to *Rome* to ſollicite Pope *Paſchal* the ſecond,

Cranzius libro 5.

that *Denmark* might be no longer under the Eccleſiaſtical Juriſdiction of the Biſhop of *Hambrough*, but that the Archbiſhop of *Lunden* ſhould be the chief Prelate of *Denmark*, *Sweden*, and *Norway*, the which in fine was granted. As for the name of *Ludgate*, which ſome will needs have ſo to have been called of King *Lud*, and accordingly infer the name of the City, I anſwer, that it could never of *Lud* be called *Ludgate*, becauſe Gate is no *Britiſh* word, and had it taken name of *Lud*, it muſt have been *Ludporth*, and not *Ludgate*. But how cometh it that all the Gates of *London*, yea, and all the Streets, and Lanes of the City having *Engliſh* names, *Ludgate* only muſt remain *Britiſh*, or the one half of it, to wit, *Lud*, gate, as before hath been ſaid, being *Engliſh?* This ſurely can have proceeded of no other cauſe than of the lack of heed that men have taken unto our ancient Language; and *Geffrey* of *Monmouth*, or ſome other as unſure in his reports as he, by hearing only of the name of *Ludgate*, might eaſily fall into a dream or imagination that it muſt needs have had that name of King *Lud*. There is no doubt but that our *Saxon* Anceſtors (as I have ſaid) changing all the names of the other Gates about *London*, did alſo change this, and called it Ludgate, otherwiſe alſo written Leod-geat, Lud and Leod is all one, and in our ancient Language folk or *people*, and ſo is Ludgate, as much to ſay as *Porta populi*, The Gate or paſſage of the people: And if a man do obſerve it, he ſhall find that of all the Gates of the City the greateſt paſſage of the people is thorow this Gate; and yet muſt

That *Ludgate* was not ſo called after King *Lud*.

muſt it needs have been much more in time paſt before *Newgate* was builded, which as Mr. *John Stow* ſaith, was firſt builded about the Reign of King *Henry* the ſecond: And therefore the name of **Leod-gate** was aptly given in reſpect of the great concourſe of people thorow it.

The City of *York*, which the ancient *Britains* called *Caer-efroc*, our Anceſtors called **Eberwyc**, and **Eberwyc**, which by vulgar abbreviation might come to be **bozic**, or **bozic**, and ſo laſtly *York*. **Eber**, or **Eber**, is in our ancient Language a wild-bore, (though this latter name be *Engliſh* alſo) **wyc**, is a refuge or retreat, and it may be that it had of our Anceſtors this appellation, as being the refuge or retreat from the wild Bores, which heretofore may have been in the Foreſt of *Gautries*, which is within a mile of that Town; and the more like it is, for that there remains yet a tole called **guid-law**, which is paid for cattel at *Bowdumbar*, a Gate of the City ſo called, and was firſt granted for the payment of guids that conducted men (by like to ſave them from being hurt by this cruel beaſt) thorow the ſaid Foreſt. To deliver in like ſort the reaſon of our Anceſtors denominations, of the other Cities and Towns, as of theſe two the chief of the Realm, would here make too long a digreſſion. But in that they firſt coming to the aid (as is aforeſaid) of the *Britains*, ſhould make themſelves poſſeſſors of the beſt part of *Britain*, (whereof theſe changes of the former appellations have enſued) is not a thing altogether ſo ſtrange, if we conſider the ſundry examples of the like in other Countries,

York, why ſo named

where ſtrangers having been by the inhabitants called in to be their helpers, have afterward become to be their maſters.

Aſſiſtants to diſtreſſed inhabitants make themſelves ſharers of their Country.

The *Autunians* and *Sequanians*, inhabitants of ſome Cantons of the *Gauls*, being at war together, fortune at the firſt favoured the *Autunians*, by which occaſion the *Sequanians* did ſeek for aid of *Arioviſt* a King of *Germany*, who aſſiſting them, they got the better hand of the *Autunians*: but *Arioviſt* beholding the forces of the *Sequanians* in reſpect of his own to be but feeble, made himſelf in recompence of his travels poſſeſſor of the beſt territory they had. The *Autunians* being on the other ſide grieved that their enemies by means of their new friends had prevailed againſt them, required aid of the *Romans*, and obtained the aſſiſtance of *Julius Cæſar*, who when he perceived both the one and the other, through their diviſions to incline to ruine, in fine not only made them, but all the reſt of the *Gauls*, tributaries to the people of *Rome*.

Moreover, *Baldwin* ſurnamed the *Leaper*, King of *Jeruſalem*, left for his Heir and Succeſſor another *Baldwin*, being his Nephew, and ſon unto *Sybilla* his Siſter by her firſt Husband, (for at that time ſhe was Wife unto *Guy* of *Luſignan*) of whom for that he was young, he left *Raymond* Earl of *Tripoli* to have the Tutorſhip. The aforeſaid King being no ſooner dead, *Raymond* made away his Pupil, in intention to make himſelf King: but *Guy* of *Luſignan*, in the right of his Wife, withſtanding it, Civil Wars aroſe between them, and *Raymond* finding himſelf

the

the weakeſt, called in *Saladin*, *Souldan* of *Egypt* for his aſſiſtance. This *Egyptian* eſpying his opportunity, took without any reſiſtance the Cities of *Azorton*, *Aſcalon*, *Berithe*, and *Jeruſalem* it ſelf, and in concluſion the whole Realm, which with ſo great travel and coſt the Chriſtians had before recovered.

A like third example, I will here ſet down, and ſo return to my former matter. The *Grecians* being in popular diſſention, one ſort willing to advance unto their Emperial Crown, *John Cantacuſſin*, and the other ſort *John Palleologus* his ſon in law, but the ſon finding himſelf of leaſt ability, ſent for aid unto *Orcan*, at that time King of the *Turks*, who with his Forces paſſing over at *Heleſpont* ſo prevailed, that he indeed made him Emperour, but by this means himſelf and his Turks firſt began to get a taſte of the ſweetneſs of *Europe*, which before that time they never knew, and for his firſt footing therein, he made himſelf the ſure poſſeſſour of the City of *Galliopolis*; and after his death, *Amurate* his ſucceſſour took *Philippolis* and *Andrinopolis*, and never ceaſed until he had gotten that whole Empire, and chaſed out *Palleologus*, whom his Predeceſſor had inſtalled: but now to return to our matter.

Unto *Hingiſtus* in the Kingdom of *Kent*, ſucceeded (as before hath been ſaid) his ſon *Oeſe*. To *Oeſe* his ſon *Occa*. To *Occa* his ſon *Ermiric*, and unto *Ermiric* his ſon *Ethelbert*.

King *Ethelbert* the firſt Chriſtened *Engliſh* King.

This King more bleſſed than all his Predeceſſors, was the firſt of all the Kings of our *Saxon* Anceſtors that ever received the Chriſtian

Faith: the which Faith he right happily received, about an hundred and fifty years after the arrival of *Hingiſtus* firſt King of *Kent*, out of *Saxony* into *Britain*. He was married unto the Lady *Bertha*, the Daughter (as I take it) of *Clotharius* the firſt of that name King of *France*, and not of *Cherebert* his ſon and ſucceſſor, for that as the *French* Chronicles report, *Cherebert* reigning but a ſhort ſpace, died without iſſue. This Queen being a Chriſtian, as were her Parents, he permitted unto her the free uſe of her Chriſtian Religion, and the having of the chaſte and vertuous Biſhop *Luidheard* about her, as alſo her Chriſtian ſervants, by whoſe good examples he could not but be much edified; and by ſuch his charitable permittance of them, he peradventure obtained the enſuing favour, which of Almighty God he ſoon after received, which was his own Chriſtianity.

Some few years before he received the ſaid faith, it hapned in the time that *Aella* Reigned King of *Deira*, ſometime a part of the Kingdom of the *Northumbers*, that certain *Engliſh* children of that Country (whether taken in war, and ſo tranſported away by enemies, or that it were tolerable among Pagan people, ſometimes to ſell away their children) were brought to *Rome* to be ſold (as captive Heathen people are wont to to be among Chriſtians) and ſtanding there in the Market, a certain Reverend Religious Father named *Gregory*, being a man, as witneſſeth Venerable *Bede*, of the greateſt vertue and learn- of his time, coming thither, and beholding them to be of a very fair complexion, ruddy,

Engliſh Pagan Children to be ſold in *Rome*. S. *Gregory*

and

and white, with yellowiſh hair, demanded of the Merchant that had them to ſell, of whence they were; which being told him, he asked if they were Chriſtened, it was anſwered that they were not; whereat fetching a deep ſigh, he ſaid, Alas, that the Author of Darkneſs ſhould yet detain people of ſuch bright countenances in his poſſeſſion, and that men of ſo fair faces ſhould inwardly carry ſuch foul ſouls. Demanding by what name this people were called, anſwer was made him, that they were called *Angles*, or rather (if it were pronounced as they then called themſelves) **Engeliſce**, that is to ſay, *Engliſh*. The reverend Father perceiving this name to allude unto the name of *Angeli* in *Latine*, ſaid, Verily not without cauſe are they called *Angles*, for they have faces like *Angels*; and meet it were that ſuch men were made partakers and co-heirs with the *Angels* in Heaven: then demanded he the name of the Province from whence they came, and it was anſwered him, they were of *Deira*; That is well, quoth he, for they are to be delivered *de ira Dei*, that is, from the wrath of God, and called to the mercy of Chriſt. What is the name, quoth he, of the King of that Country? it was anſwered, that his name was *Aella*, unto which name alſo alluding, *Alleluia*, quoth he, muſt be ſounded in that Princes Dominions, to the praiſe of Almighty God his Creator.

And being ſtricken with much compaſſion, to behold that ſuch Angelical people in reſpect of their great beauty and comelineſs, ſhould continue the bond-ſlaves of the foul fiend of Hell; he

he went unto *Pelagius* the ſecond, who then was Pope, deſiring of him, that ſome Miniſters of the Word of God might be ſent into *Britain*, to preach unto the Pagan *Engliſh* people, the Faith of *Jeſus Chriſt*; offering himſelf to be one of that number, that would in perſon undertake the journey, if ſo it pleaſed the Pope to allow thereof. Some that have written the life of S. *Gregory*, do report, that he obtained of the Pope this his pious deſire, and that he departed from *Rome*, and was three days onward on his journey towards *Britain*, and that the people of *Rome*, when they had gotten knowledge thereof, were exceeding ſorrowful, and went unto the Pope, and in a lamentable manner declared how great a loſs and detriment it would be unto the whole City to want the preſence of ſo worthy a perſon; and therefore beſought him, that this Reverend Father might be ſent after, and called back again. The Pope conſidering their ſo earneſt deſire, he thereunto condeſcended, and ſending after him, cauſed him to return again to *Rome*. Venerable *Bede* is herein ſomewhat brief, and only ſheweth that albeit the Pope would have granted him leave to have gone, yet would not the people ſuffer him to depart ſo far from their City of *Rome*. But by this occaſion, the Pope now having the more knowledge of the life, learning and vertue of this good Religious Father, he ſoon thereupon advanced him to the Dignity of a Cardinal; and himſelf not long after chancing to die, this Cardinal was then (though much againſt his own mind) choſen his next ſucceſſour, and was the

S. *Gregory* was on his way three days journey to have come into *England* in perſon.

the firſt in that See of the name of *Gregory*, howbeit he became afterward more renowned by the name of *Gregory* the Great, than of that name the firſt, and for his great learning and ſcience, worthily reputed one of the four chief Doctors of the Church.

S. *Gregory* choſen Cardinal, and ſoon after Pope, ſendeth S. *Auguſtine* into *England*.

Being now Pope, and mindful of the good work which before he purpoſed, moved thereunto (as ſaith Venerable *Bede*) by the inſpiration of God, he ſent S. *Auguſtine*, and with him certain other Monks which feared God, to Preach the Word of God unto the *Engliſh* Nation, who after ſome difficulties, and their long journey, arrived in the Iſle of *Tanet*, (which as it ſhould ſeem was at that time far greater than now it is) to the number of almoſt forty perſons, being ſo much increaſed by reaſon of certain *French-men* to be Interpreters, which according to the appointment of Pope *Gregory*, they brought with them, whereby it is to be noted, as in the enſuing Chapter I ſhall take occaſion to make manifeſt, that the true and ancient Language of the *French-men*, which was at that time yet with them in uſe, was in effect all one with the antient Language of the *Engliſh-men*, which they at that time did alſo ſpeak.

Antient *Engliſh* & *French* in effect all one.

Being in the aforeſaid Iſle arrived, they ſent unto King *Ethelbert*, to let him underſtand both that they were come from *Rome*, and that they had brought with them ſuch Doctrine as ſhould bring the receivers and followers thereof to enjoy an everlaſting Kingdom in Heaven, with the true and living God. The King upon this meſſage commanded that they ſhould ſtay in the

ſaid

ſaid Iſle, having all things neceſſary miniſtred unto them, until they ſhould further underſtand his pleaſure. Soon after the King came into the Iſle in perſon; and for that he ſuppoſed if they were skilful in ſorcery, they might perhaps deceive his view within ſome houſe, he appointed to ſit, and give them audience in the open Air. And becauſe this act and meſſage importeth ſo great a good, as the firſt bringing of the faith of Chriſt unto *Engliſh-men*, that never before believed in him, but were unbaptized Pagans, and altogether ignorant of the knowledge of the true God, ſerving and ſacrificing unto their Idols Thor, Woden, Friga, and the like, I have here, according as *Bede* ſets it down, thought good by portraicture more lively to deliver the manner thereof unto the view of the Reader.

The

The manner of the first bringing and Preaching of the Christian Faith unto Ethelbert *King of* Kent.

These Religious Fathers not armed with the *Beda.*
force of the devil, but strengthned with the power
of

of God, carrying before them in place of a Banner, a Croſs of Silver, and the Image of our Saviour painted in a Table, with invocating Almighty God in ſinging the Latanies approached unto the Kings preſence, before whom (being ſet down as he willed them) they began to preach both unto him and his whole train the Word of Life.

Audience given by King *Ethelbert* unto S. *Auguſtine.*

The King having heard them, anſwered that they gave very fair words and promiſes, but for that they were unto him ſtrange and unknown, he could not ſo raſhly aſcent unto them, and forſake the Religion which he and his people had ſo long obſerved: Nevertheleſs, quoth he, ſeeing you are come ſo far to impart unto us ſuch knowledge as you take to be very true and good, we will not ſeek your trouble; but rather with all courteſie receive you, and yield unto you ſuch things as are neceſſary for your livelihood: Neither do we prohibit you to gain unto your profeſſion, by your Preaching, as many as you can. He moreover allowed them in *Canterbury* (the chief City of his Dominion) a place to reſide in, and according to his promiſe provided them of neceſſaries, and freely licenſed them to preach. When a while they had thus proceeded, the good King being much pleaſed in beholding their purity of life, and godlineſs of converſation, and conſidering alſo the promiſes of the ſweet joys of Heaven, (which to be true they approved by the working of many miracles) he did believe, and was baptized, whereby being before of the greateſt earthly poſſeſſions of any his Predeceſſors, for that his Dominion extended

A gracious anſwer of King *Ethelbert.*

The converſion of King *Ethelbert.*

tended even unto the floud *Humber*, he now became capable (more than they ever were) of the eternal poſſeſſion of the Kingdom of Heaven.

Such as are deſirous more particularly to underſtand the true manner and form of the Religion and ſervice whereunto this our firſt Chriſtian *Engliſh* King and his people were converted, may for their further ſatisfaction therein have recourſe unto Venerable *Bede*, and all ancient Authors that thereof have written.

This King thus being become a member of the Church of Chriſt, endeavouring in all he might to overthrow the Synagogue of Satan, by breaking down the abominable Idols before mentioned, and ſuch like. Whoſe good enſamples through the grace of Almighty God, the Kings of the other ſeveral Kingdoms ſoon after did enſue, as firſt, *Edwine* King of *Northumberland*, *Carpenwald* King of the *Eaſt-Engliſh*, *Sebert* King of the *Eaſt-Saxons*, *Kinigilds* King of the *Weſt-Saxons*, *Peda* King of the *Mercians*, and *Ethelulphe* King of the *South-Saxons*, wherein God ſo wrought, that in the ſpace of not much above threeſcore years after the converſion of King *Ethelbert*, all theſe were converted from Paganiſm and Idolatry unto the belief and worſhip of our Lord Jeſus Chriſt, and the Chriſtian Faith was publickly preached in all their Dominions. Churches, Chappels and Monaſteries were erected to the ſervice of God, they builded Colledges and Schools for the encreaſe of Learning. And in ſubſcribing their names to any important writing, (which containing ſome Donation was commonly in Meeter,

The *Engliſh-Saxon* Kings become Chriſtians.

The fruits of the converſion of our ancient Kings.

Donation of Land written in rime.

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The *Engliſh-Saxon* Kings become Chriſtians.

The fruits of the converſion of our ancient Kings.

Donation of Land written in rime.

Meeter, belike to be kept the better in memory) the names of a number of witneſſes being put unto it, the ſign of the Croſs was alſo added. And ſuch was the zeal of our firſt Chriſtian Anceſtors in the propagation of the Faith, that they neither forgot nor omitted to labour for the converſion of their ancient Country-men the *Saxons* remaining in *Germany*, but ſent over divers godly and learned men to Preach unto them the Faith of *Chriſt*. As unto the Inhabitants of *Frieſland*, and *Holland*, with *Zealand*, and ſome part of *Flanders* and *Brabant*, *Willebrordus*, with eleven others of aſſiſtants. Unto thoſe of *Weſtphalia*, the two *Ewalds*, called according to the colour of their hair, the black and the white; who there were martyred about the year of our Lord 687. All theſe beforementioned, in reſpect of the natural affection they carried unto the Country-men of their Anceſtors, and great Grandfathers, whoſe good (through their Chriſtian Zeal) the moſt deſired, were not only therefore moſt fit, but alſo for that they ſpake one ſame Language with them, as generally all the Inhabitants of our Country, and thoſe of the afore-named parts at that time alſo did.

Willebrord was the firſt Biſhop of *Utright.*

About 900 years paſt, our Language and the Language of *Saxony* and the *Netherlands* was all one.

Upon like zeal, *Winfrid*, whom Pope *Gregory* the ſecond named *Boniface*, did alſo travail in the converſion of the people of *Frieſland*, *Thuring*, and *Heſſen*; and being afterward made Biſhop of *Magunce*, he went back again to *Frieſland* to proſecute his former work, and was there murthered.

S. *Boniface* an *Engliſhman*, an Apoſtle of *Germany.*

To

To come now unto the cauſe of the general calling of our Anceſtors by the name of *Engliſh-men*, and our Country conſequently by the name of *England*, it is to be noted, that the ſeven petty Kingdoms aforenamed, of *Kent*, *South-Saxons*, *Eaſt-Engliſh*, *Weſt-Saxons*, *Eaſt-Saxons*, *Northumbers* and *Mercians*, came in fine one after another by means of the *Weſt-Saxons*, who ſubdued and got the Sovereignty of all the reſt to be all brought into one Monarchy under King *Egbert*, King of the ſaid *Weſt-Saxons*. This King then conſidering that ſo many different names, as the diſtinct Kingdoms before had cauſed, was now no more neceſſary, and that as the people were all originally of one Nation, ſo was it fit they ſhould again be brought under one name; and although they had had the general name of *Saxons*, as unto this day they are of the *Welſh* and *Iriſh* called, yet did he rather chuſe and ordain that they ſhould be all called *Engliſh-men*, as but a part of them before were called; and that the Country ſhould be called *England*. To the affectation of which name of *Engliſh-men*, it ſhould ſeem he was chiefly moved in reſpect of Pope *Gregory*, his alluding the name of Engeliſce unto *Angel-like*. The name of Engel is yet at this preſent in all the *Teutonick* Tongue, to wit, the high and low *Dutch*, &c. as much to ſay, as *Angel*, and if a *Dutch-man* be asked how he would in his Language call an *Angel-like-man*, he would anſwer, ein Engliſh-man; and being asked how in his own Language he would or doth call an Engliſh-man, he can give no other name for him,

How our Country came to be called *England*.

The name of *Britains* could not be by them aſſumed, becauſe they were not of that race.

Gregorius Magnus.

but even the very ſame that he gave before for an *Angel-like-man*, that is, as before is ſaid, ein Engliſh-man, Engel being in their Tongue an *Angel*, and Engliſh, which they write Engelſche, *Angel-like*. And ſuch reaſon and conſideration may have moved our former Kings, upon their beſt Coin of pure and fine Gold, to ſet the Image of an *Angel*, which may be ſuppoſed, hath as well been uſed before the *Norman* Conqueſt, as ſince.

The reaſon of our ancient coin of Angels.

Thus the name generally of *Saxons* was by the Ordinance of Noble King *Egbert*, about the year of our Lord 800. brought unto the general name of *Engliſh-men*, which being a name of ſuch glory as the derivation ſheweth it, ever may they with all increaſe of honour therein continue.

The Country was accordingly called *Engaland*, and by abbreviation *England*, a name which well accordeth unto two ſignifications: For firſt, it ſeemeth to have it by reaſon of the *Engliſh* people, whoſe Land it now was: And ſecondly, in regard of the form or faſhion thereof, for that it groweth unto a narrowneſs both towards the North and towards the Weſt: The name of the firſt, or old *England*, whereof before I have ſpoken, having riſen (as moſt apparently it ſeemeth) for like cauſe and reaſon of the ſtraightneſs or narrowneſs thereof.

Pag. 136.

And whereas *Cornelius Killianus* noteth to have found in ſome ancient Writings, that our Country of *England* was ſometime called *Saxonia Tranſmarina*, this name in all likelihood may

Saxonia Tranſmarina.

may have been given it by ſome foreign Writers, at ſuch time as it was divided into ſeven Kingdoms, before it had the general name of *England*. In which time, conſidering that the whole was poſſeſſed by *Saxons*, foreign Writers could give it no name in general more apt than by calling it by the name of *Saxonia Tranſmarina*. It alſo ſeemeth that ſome of our Anceſtors when in thoſe days they would call it by a general name, did call it *New Saxony*, and this I gather, becauſe I find in ſome of our old Writers, that they called the Country from whence their *Saxon* Anceſtors came into *Britain*, by the name of *Old Saxony*, which name they could not give it, but to make a diſtinction between that and the new. *Nova Saxonia.*

The Noble King *Egbert*, having, as hath been ſaid, given unto our Country the name of *England*, the good, and rightly renowned King *Alfred*, did afterward divide it into Shires, that is, as we now would ſay, into ſeveral ſhares or parts, giving them ſuch ſeveral names, as in effect they yet among us do retain. Some by reaſon of their ſituation, as *Kent*, for that it is as it were a nook of the Country: A nook or corner being in our ancient Language called a kant, or cantel: *Canterbury* thereof, yet by the *Netherlanders* called Cantelbergh; and this name ſounding near unto the name of Caine, which that Shire is ſaid to have had in the time of the *Britains*, the change thereof was the leſs markable. Some he called according to the Inhabitants, as *Eaſt-ſex*, now *Eſſex*, becauſe it Names of Shires, why ſo given.

was the Eaſtern Habitation of the *Saxons*. *Middleſex*, for that the *Saxons* were there ſeated in the midſt of the other that inhabited them. *Buckingham-ſhire*, as it ſeemeth, of the abundance of Buken-Trees, or as we now pronounce them, Beachen-Trees. And *Berk-ſhire*, of the plenty of Beorcken-Trees, or as we now call them Birchen-Trees; and ſo had the other Shires for one or other like cauſe, ſuch denominations as we do yet at this preſent give them. And whereas Mr. *Camden* calleth the people of *Middleſex* and *Eſſex*, by the name of *Trinobants*: Thoſe of *Buckingham-ſhire*, *Bedford-ſhire*, and *Hertford-ſhire*, *Cattieuchlani*, and the Inhabitants of his other parts by like extravagant and out-worn names, he is not to be underſtood that any of thoſe names do belong to the preſent inhabitants, or thoſe from whom they are deſcended, but only to ſuch people as lived there in the time of the *Britains* and *Romans*, before ever our *Engliſh Saxon* Anceſtors came there to inhabite.

And whereas notwithſtanding the aforeſaid general change of demonſtration made by King *Egbert*, the *Britains* have ſtill continued (as is ſaid before) to call us *Engliſh men*, *Saſſons*, that is to ſay, *Saxons*, it will not be much from our purpoſe here to ſhew the true cauſe and reaſon why the *Saxons* or *Engliſh-men* did never call the ſaid former inhabitants of our Country *Britains*, as theſe people called themſelves, but by the name of Welſh-men,

as

as we yet call them; and this I am the rather enduced to ſhew, becauſe I find it to be very much miſtaken, and yet generally to paſs currant as a thing without doubt or contradiction.

The *Britains* knowing the *Saxons* to call them **Welſh**, and not knowing the true cauſe why, could fall into no other accompt, but that **Welſh** muſt needs in the *Saxon* Language ſignifie a ſtranger; and ſome Authors ſo ſetting it down, others have followed them in the ſame opinion: but if the firſt ſuppoſers of this had well underſtood the *Saxon* Tongue, they would have known that **Welſh** doth never therein ſignifie a ſtranger, nor yet in any *Teutonick* whatſoever, either high or low: the word **fremit** is in the old *Saxon* Tongue ſtrange, and **fremelting** a ſtranger, whereof the modern *Teutonick* yet retaineth the words **fremde** and **trimbdling**.

Why the name of *Welſhmen* was given to the *Britains*.

Welſh doth not ſignifie a ſtranger.

That the *Saxons* gave them the name of **Welſh** after they came into *Britain*, is altogether unlikely, for that inhabiting ſo near them as they did, to wit, but over againſt them on the other ſide of the Sea, they could not want a more particular and proper name for them, than to call them ſtrangers: which is one argument that the name of **Welſh** could not ſo ſignifie. True it is, that **Welſh** they called them, and their Country **Welſhland**; and by this name of **Welſh**, they meant and intended no other thing than to call them *Gaules*, which having in their Language, time out of mind,

Welſhmen.

ſo continued, is an evident ſign that the *Britains* were originally a people of the *Gaules*, which the *Saxons* according to their manner of ſpeech in ſtead of calling Gallish, called Wallish, and by abbreviation Walsh, or Welsh. In the ancient *Teutonick* it is very often found that divers names which the *French* are wont to begin with *g*, the *Germans* began with *w*, as ward, for *Gard*, wardain (whereof we yet keep the name of warden) for *Gardian*, warre for *Guerre*, and very many the like; and *French* Authors do always call our Wales, *Gaulles*, our Cornwales, *Cornugaules*, and *Edward* our famous Prince of Wales, they called *Edward* Prince *de Gaulles*.

It is further to be obſerved, that as the *Gaules* did anciently border all along on the Weſt-ſide of the *Germans* from the South to the North, ſo were they of them even all along as far as their Country ſtretched, called Welsh, inſomuch as *Lombardy*, being that part of *Italy*, which bordereth neareſt unto the *Germans*, and heretofore inhabited by a people of the *Gaules*, was called *Gallia Ciſalpina*, the *Germans* do yet unto this day vulgarly call Welshland; and it being (as is ſaid) the part of *Italy* next unto them, the name of this part hath ſtill ſerved among the vulgar people of *Germany* for the whole, who therefore call all *Italy* Welshland, and *Italians* Welshers; and if any of the common people of *Germany* do give this name to ſome other

Germans call Italy Welſhland

other ſtrangers coming amongſt them, they do it not thereby to call them ſtrangers, but by ſuppoſing them to be *Italians*.

So in like manner do the lower *Germans* or *Netherlanders*, vulgarly call the preſent *French* Tongue **Wals**, and the inhabitants of *Henalt* and *Artois* **Wallen** or **Wallons**, which is as much to ſay as **Welſh**, and their Provinces **Walſ-land**. Yea, the leſſer part of *Brabant*, wherein the *French* Tongue is ſpoken, is of thoſe of the greater part called **Wals-Brabant**, that is, *Welſh-Brabant*. And a part of *Weſt-Flanders*, where the *French* Tongue, and not the *Flemiſh* is ſpoken, is commonly called *Flandres-Gallicant*: The reſt or greater part being called *Flandres-Flamengant*. *Flandres Gallicant* being in the *Flemiſh* or low *Dutch* **Walſ-blaenderen**, and according to our pronunciation *Welſh-Flanders*, whereby it doth plainly appear, that *Walliſh*, and *Galliſh*, otherwiſe *Gaules*, and *Wales*, or *Welſh*, is all one. *Netherlanders* call the Provinces of *Henalt* and *Artois* by the name of *Welſhland*.

As now the higher *Germans* called the *Gaules* in *Lombardy* **Welſh**, and the lower *Germans* did ſo call the *French*, as well as they did the people of *Henalt* and *Artois*, and the inhabitants of ſome part of *Brabant* and *Flanders*, (as is aforeſaid) ſo the *Saxons* inhabiting on and towards the Sea-coaſts of *Germany*, did alſo call their overthwart Neighbours the *Britains* by the ſame name of **Welſh**, induced as it were by ancient tradition to call them as originally they had been, that is to ſay,

Gaules, and ſometimes (by like to make a diſtinction between them and the other *Galliſh* or *Walliſh* people, being each from other ſequeſtred by the Sea) to call them Wit-welſh, which is in effect as much to ſay as *Britain-Welſh*, and their Country accordingly Wit-welſh-land, for ſo in ſome old *Saxon* Writings I have found it.

Of

Of the Danes *and the* Normans, *and their coming into* England. *And how the* Engliſh *people have ſtill notwithſtanding remained the Corps and Body of the Realm.*

CHAP. VI.

ABout three hundred and fifty years after the coming of the *Engliſh-Saxons* into *Britain*, and one hundred fifty and ſix years after they were become the ſole Poſſeſſors of that part thereof, which of them took the name of *England*; the *Danes*, who in other foregoing times had both on the Sea coaſt, and ſometimes by landing in their Country, moleſted the *Britains*, came now again by War to trouble and moleſt the *Engliſh-Saxons*.

This people were not much known unto the ancient *Greeks* or *Latine* Writers, for that they ſuppoſed the coldneſs of their Country to be ſuch, as that it ſcarcely permitted any inhabitants. That they were anciently of one original with the *Germans*, (as in the firſt Chapter I have noted) *Franciſcus Irenicus*, and ſundry other Authors do affirm, and I think there is thereof no doubt to be made: their Language, nearneſs of habitation, complexion, and cuſtom of living thereunto agreeing. *Cor-*

Franciſcus Irenicus.

Cornelius Tacitus. *Cornelius Tacitus* ſaith, that *Germany* goeth bowing towards the North with a great compaſs, which cannot ſo be, unleſs he will compaſs into *Germany*, *Denmark*, *Norway*, and *Sweden*, and hereunto accordeth *Albertus Crantzius* in his alledging that ſuch as have anciently written of the great and ſpacious Country of *Germany*, have added unto it the three Septentrional or Northern Kingdoms, as *Denmark*, and the other adjacent Countries before-named. *Martyn Luther* wadeth further, and will have *England* alſo to be a part of *Germany*: but hereof he makes his own fancy his Author, for another Author of more Antiquity than himſelf he can find none. Manifeſt enough it is, that *England* was never any part of *Germany*, but a people of *Germany* have indeed made a part of *Britain* to be *England*.

Albertus Crantzius.

Denmark originally a part of of *Germany.*

Joh. Auriſaber in Luthers Tyſchreden

Denmark ſome ſay was firſt called *Oſtgard.*

Whence the name of *Danes*, or their Country of *Denmark* ſhould proceed, ſome have made ſundry doubts: but I hold it a far better direction in ſuch caſes to follow the old grounded opinion, that hath by ancient tradition ſucceeded from Age to Age, as from the Father to the Son, than to ſeek the certainty among ſo many new and uncertain conjectures. We ſee for example, how ſuch as will not allow the *Britains* to take their name of King *Brute*, are left confuſedly to the ſuppoſed names of *Pridcaine*, *Brithtania*, *Bridania*, and I wot not what: And ſo in like manner, ſuch as will not allow the *Danes* to take their name of *Dan* their firſt King, for that ſome have made him a Giant, and told of him ſome fabulous tales, are left at random to

ſeek

ſeek the cauſe of this name, either to have come from a City called *Donia*, or as others tell us, from the *Dahis* a people of *Scythia*, or after others from *Dauſiones* or *Danciones*, or as *Junius* will have it, from the Firr-Trees which grow in this Country: Firr being in the *Dutch* Tongue alſo called Dene. But as the Chroniclers of our Country can find no other derivation of the ancient King of the *Britains* than immediately from *Brute*, no more can the *Daniſh* King be found to have any other beginning than immediately from *Dan*, which me thinks is a ſtrong Argument to confirm the received Opinion of the Names of both theſe Nations and Countries.

Firr groweth as much or more in the other Northern Countries as in *Denmark*.

And as for the word mark, when it ſerveth unto the Name of a Country, as Denmark, Stiermark, Markgrabeſchap, (otherwiſe Markgrebeſhip) or the like, it ſignifieth in true ſence a limited or marked out place for a Poſſeſſion or Juriſdiction, as in the firſt Chapter I have already noted, and our name of Marſhes of *Wales* is corruptly ſo uſed, for Marſhes are properly Mariſh Grounds, and it was anciently the Marſhes of *Wales*, and the *c* being in our ancient Language pronounced as *k*, it was in pronunciations the marks of *Wales*, that is to ſay, the marks, bounds or limits of *Wales*, and ſo may be ſaid of the North parts toward *Scotland*. In like ſort one of the ſeven Kingdoms of the *Saxons*, which after the *Latine* name thereof we call *Mercia*, was of our Anceſtors called Mearkenland, and Markenryc, that is, the Country or Kingdom marked or limited out.

Marſhes of *Wales* not rightly ſo named.

And

And hereunto accordeth our name of Meare-stones, which should be Mearestones, because they stand for the mark whereby the grounds belonging to different owners are limited and divided: and thus may it the more plainly appear, that this word Mark doth as well signifie a limit or border, as a Country or a Region.

They are deceived that think the contrary.

Denmark is a very ancient Kingdom, and the *Danes* have always been a most warlike Nation, and great numbers of them coming at sundry times forth of their Country, have made their puissance known to the most Nations of *Europe*.

The first cause of the invasion of the *Danes*. *Polichro.*

Their first coming into our Country, is reported to have been upon two occasions. The first and principal being thus: *Osbert* King of *Northumberland* coming to the house of one of his Nobles called *Beorne Bokard*, and finding him absent, violated his Wife, a most beautiful and chaste Lady: her Husband soon after returning home, and finding her weeping, demanded the cause of her sorrow; she with tears made unto him her plaint, telling him how the King coming to her house, she had honourably entertained and served him, and how by telling her that he had something to impart unto her in counsel, made by that means all servants and others to avoid the Chamber, where being left alone, and suspecting no evil, she was through main force by him ravished.

The Noble-man hearing this, willed her to be of good comfort, for, quoth he, feebleness against force can little avail, and therefore, for that thou hast told me the truth, thou shalt not

be

be of me the leſs beloved; howbeit if God lend me life, I will revenge the injury: and calling his friends together, who were the chiefeſt Noble-men of the Country, he declared unto them the wrong which the King had done unto him; whereupon they adviſed him to go unto *York* where the King then was, and there to defie him. Their advice he followed, and coming unto the Kings preſence, accompanied with ſundry his followers, the King when he ſaw him uſed him in his ſpeeches courteouſly: but he contrariwiſe told the King that he defied him, and that from thence forward he would neither hold ought of him, nor yield unto him any fealty or homage; and ſo departing away, paſſed with expedition over the Seas into *Denmark*, unto King *Goderic*, (as I take it) though ſome of our Chroniclers call him *Godern*, but *Godern* it could not be, for that *Godere* called in *Latine Gotorinus*, reigned before the time of *CHRIST*. This King was his Kinſman, and to him he made his complaint of the great injury before rehearſed, intreating his aſſiſtance for revenge. The King hearing it, and being glad it ſeemeth of an occaſion whereby he might ſend forces over into *England*, provided a Navy of Ships, and levied a great power, the which under the conduct of *Hunga* and *Hubba*, two of his Brethern or Kinſmen, he ſent into *England*. Theſe landing in the North parts, and encountring King *Osbert* in Battail, either ſide received ſome loſs, but in fine, King *Osbert* himſelf was ſlain.

A ſecond cauſe of the invaſion of the *Danes*.

The cauſe, as others report it, was, that one *Lothbroke* a *Dane* hawking on the Sea-ſhore, his Hawk

Hawk took her flight Sea-ward, and he taking a little Cock-Boat to follow her, was driven by contrary winds to the Coaſt of *Norfolk*, and there landed at *Rodham*, where by King *Edmund* he was well entertained: but this *Beric* the ſaid Kings Falconer greatly envying, he murthered him in a Wood, and the body by a Spaniel being found out, *Beric* was convicted of the Murther, and by ſentence of juſtice being ſet in *Lothbroks* Boat without ſail or tackling, was by the Wind and Tide driven over into *Denmark*, even there where *Lothbroke* himſelf had taken Boat. The Boat there being known to have belonged unto *Lothbroke*, *Beric* was laid hands on, and examined, but very falſly and maliciouſly he told them that King *Edmund* had murthered the afore-named *Lothbroke*; and this being made known, the King of *Denmark* ſent over (ſay they) the two afore-named Captains *Hunga* and *Hubba*, with an Army of men, to revenge the murther.

Theſe two tales thus particularly told, do both carry probability of truth: howbeit that a King of *Denmark* ſhould make War againſt another King or Country for the killing of a Falconer, and that before he were well certified of the truth whether the King killed him or no, or of the cauſe why, if he had been by him killed, doth carry very ſmall appearance to make this ſeem to have been the very cauſe indeed: nevertheleſs ſuch a report maliciouſly made by *Beric*, and coming as is likely juſt in the nick, at

or

or about ſuch time as *Beorne* might be there ſolliciting for aid, could the more move the *Danes* to the invading of the Country; and ſo theſe two things concurring together, may both paſs without contradicting the one the other. And that both the true complaint made by *Beorne* againſt King *Osbert*, and the falſe calumniation by *Beric* againſt King *Edmund*, may ſo have hapned in deed, doth appear in that the *Danes* after they had ſlain King *Osbert*, haſtned unto the deſtruction of King *Edmund*, whoſe forces when they had overthrown in Battail, they thereupon took himſelf priſoner; and finding him to remain moſt conſtant in the faith of Chriſt, which they (being as yet Pagans) much urged him to forſake, they bound him to a Tree, and ſhot him to death with Arrows. Thus as it appeareth they had a greater ſpite unto this good King *Edmund* than unto King *Osbert*, who before, as is ſaid, they ſlew in battel; for that they not being ſatisfied with this King *Edmunds* cruel death and torments, beheaded him after he was dead. Theſe two complaints, as is aforeſaid, of *Beorne* and *Beric* coming thus together, ſome peradventure underſtanding of the latter and not the former, might note it down for the ſpecial cauſe, when as indeed it did only thereunto concurre. Martyrdom of S. *Edmund*

But that the firſt was the very true cauſe, an example like unto it, which hapned in *Spain*, about fourſcore years after this chanced in *England*, may give a kind of teſtimony. For

Roderic

Roderic King of *Spain* having defloured the Daughter of Count *Julian*, a Noble-man of that Country, the ſaid Count to be revenged upon the King, brought in the *Saraſins* of *Africa*, who being ſent by their King *Miramolin*, under the conduct of their Leader *Muza*, arrived there in the year of our Lord 714. and in the ſpace of two years obtained almoſt all *Spain*, except the parts of *Auſtria*. In which ſhort ſpace, according to ſome Authors, there were ſlain of the one and the other ſide to the number of ſeventy thouſand men; and theſe *Moors* and *Saraſins* were not wholly expelled until the year of our Lord 1480. ſo that they occupied ſundry Kingdoms and Provinces in *Spain* for the ſpace of 166 years.

Cauſes of the *Moors* invading *Spain*.

The *Danes* as aforeſaid having ſlain King *Osbert*, and martyred King *Edmund*, ranged from one Province to another, but not without many encounters; wherein according to the fortune of War, they had ſometimes the better, and ſometimes the worſe, and had often been utterly extinguiſhed had they not been relieved with new ſupplies from time to time from *Denmark*, by which means they came now and then to get the poſſeſſion of one Province, and now and then of another: and in fine (though long it laſted not) the domination over the whole Realm. For *Canutus* the ſecond of that name, King of *Denmark*, having gotten by agreement between him and our King *Edmund Ironſide*, to be ſharer with him in the one half of his Kingdom; yet after the ſaid King *Edmunds* death, albeit he left his two young ſons *Edmund* and *Edward*

Edward behind him, *Canutus* upon the Law of growing two, and becauſe in the Covenant between him and King *Edmund Ironſide* no aſſurance was made for the ſucceſſion of the ſaid King *Edmunds* children, took upon him the poſſeſſion of the whole Realm: And thereunto as ſome of the Chroniclers affirm, he alſo obtained *Scotland*, and had moreover the Kingdoms of *Sweden* and *Norway*, ſo as he was King of five Kingdoms; and conſequently the greateſt King (as I take it) that ever *England* had, and proved in the end a very notable and good Chriſtian Prince.

The younger of theſe was afterward called *Edward* the Outlaw. *Joh. Stow.*

King *Canutus* the *Dane* the greateſt King that ever *England* had.

Next after him ſucceeded in the Realm of *England*, his illegitimate ſon *Harold*, ſurnamed *Harefoot*; howbeit *Hardi-Canutus* his brother, and the legitimate ſon of their Father, gat in his life-time the poſſeſſion of the South part of *England*, and after his death the Kingly Government of the whole: but the times of the Reigns of theſe three *Daniſh* Kings being all added together, do not amount unto above twenty and ſeven years in the whole.

The line and ſucceſſion of the *Engliſh* Kings for that time being thus interrupted, at the end of the aforeſaid years it began again, under King *Edward*, (for his great piety after his death called St. *Edward* the Confeſſor) who was brother by the fathers ſide unto King *Edmund* the laſt *Engliſh* King that reigned next before *Canutus*, and by his mother being the ſecond wife unto his father King *Ethelred*, he was brother unto *Hardi-Canutus*, the laſt *Daniſh* King, by whom before his death he was ſent for out of *Normandy*.

Edmund Ironſide.

And it is to be noted, that albeit ſundry troops of *Danes* did enter the Realm at their ſundry invaſions, yet were they ſtill ſo ſpent, and conſumed by War, that they wanted time of peace and repoſe ſo to ſetle and plant themſelves, as that their poſterity might there multiply, and make an enduring habitation, which in the little repoſe they had in the only twenty and ſeven years wherein their three Kings reigned, they could not do. For as preſently before the beginning of that repoſe, King *Ethelred* the father of King *Edmund Ironſide* (being reſtored again to his Kingdom from whence by the *Danes* he was forced to flee, and to live for awhile in exile in *Normandy*) ſhewed ſuch cruelty upon the *Danes*, that he found remaining in *England*, (in revenge of the wrong he had by that Nation ſuſtained) that he ſpared neither man nor woman, young or old: ſo immediately upon the death of *Hardi-Canutus*, the laſt of their three Kings, it was agreed upon, and decreed by the chief Lords and Nobles of the Realm, That no *Dane* from thenceforth ſhould any more reign over them, and that all the *Daniſh* Souldiers in any City or Caſtle in Gariſon ſhould be expelled, and Baniſhed the Realm, or as ſome write ſhould be ſlain.

Danes deſtroyed.

Joh. Stow.

Polydor. Vir.

Simon Dun.

Now whereas King *Edmund Ironſide* left two ſons, of whom mention is made before, thoſe were both ſent by King *Canutus* into *Sweden*. *Edmund* the elder of them died in exile without iſſue: *Edward* the younger ſurnamed for his long abſence out of the Realm, the *Out-law*, Married with *Agatha* daughter unto the Emperour *Henry* the third, and he was now by this pious

pious King *Edward* ſent for home into *England*, where, with his wife and three children, *Edgard*, *Margaret*, and *Chriſtian*, being arrived, he ſhortly after died: but the King, ſoon upon the death of the Father, declared the Son his great Nephew, his Heir unto the Kingdom, and gave him the ſurname of *Etheling*, ſo as he was called *Edgar Etheling*, which is as much to ſay, as *The Noble Edgar*. Howbeit after the death of this Saintly King *Edward*, the Crown never came unto him, for *Harold* the eldeſt Son of Earl *Godwin*, having gotten the good will and promiſe of fidelity of the Nobles, obtained the ſame, and for the Kingdom of *England*, recompenced Prince *Edgar* with the Earldom of *Oxford*: but as *Harold* had thus by fraud obtained the Regal Scepter, ſo was he ſoon after by force (even in the firſt and laſt year of his Reign) bereaved at once both of that and of his life, in the battail foughten between him and *William* Duke of *Normandy*, near unto *Haſtings* in *Suſſex*, in the month of *October*, in the year of our Lord 1066.

Edgar Etheling declared heir to the *Crown* of *England*.

And here by this occaſion am I now brought to ſpeak of the coming in of the *Normans*, (a people ſometimes all one with the *Danes*) and for a while to forbear to tell what became of Prince *Edgar* and his two ſiſters. But yet before I come to the coming of the *Normans* into our Country, it is not impertinent that I firſt ſpeak more anciently of the ſaid Nation.

This people, as before I have ſaid of the *Danes*, are not otherwiſe to be accompted of, than moſt anciently to have been of the *German* Na-

Normans from whence issued.

tion. Their habitation was in *Norway*, so called for the Northern situation thereof, and themselves Northmen, now vulgarly *Normans* upon like reason. Their ancient Country because it is Rocky and Mountainous, as well as cold, is more steril and unfruitful than either *Denmark* or *Sweden*, but themselves a people very strong and hardy, and the rather for not being weakned with delicacies.

Normans used to rob by Sea.

In process of time, whether it were through the sterility of their Country, or that they were moved through their own courage and hardiness, or rather occasioned by both, they took themselves first to rob upon the Sea-coasts of the *Netherlands*, *England* and *France*, sometimes alone, and sometimes conjoined with the *Danes*. Afterward about the year of our Lord 830, in the reign of the Emperour *Lodovicus Pius*, they boldly put themselves aland in the *Netherlands*, and spoiled and ransacked the Country: but in *Picardy* near unto St. *Omers*, being encountred by the Country forces gathered together against them, they received a great overthrow; howbeit surceased not for all that from the like courses, for within very few years after, they made sundry such incursions both in the *Netherlands* and *France*, ransacking and spoiling in all places where they could, burning Towns and Cities, and not sparing among others to fire the City of *Paris* it self. Howbeit all these were but incursions of this barbarous and Pagan people, who for all this never came to settle themselves in any part of *France*, until such time as *Hading*, who was descended of the Blood Royal

Normans invade the *Netherlands* & *France*.

Normans burnt *Paris*.

of

of *Norway*, after many outrages by him committed in the Realm of *France*, in fine did there receive the Chriſtian Faith, and had given unto him by *Carolus Calvus*, Emperour and King of *France*, the Country about *Chartres*, for the retreat, and dwelling-place of him and his people; who with him were now become Chriſtians. *Charles* the bald.

Another terrible Voyage was made by the *Normans* into *France*, about the year of our Lord 880, at ſuch time as *Lewis* and *Carloman*, the two ſons of *Lodovicus Balbus*, had gotten the Sovereign Scepter. This Voyage was made by the two *Norman* Princes *Godfrid* and *Sigesfrid*, who left no corner in *Gallia Belgica* that felt not the rage of their cruelty, but in fine they were appeaſed by *Charles the Groſs*, who to that end gave his Neece *Gilda* to one of theſe *Norman* Princes in Marriage: but this peace laſted not long, becauſe diſloyally the Prince *Godfrid* was ſlain, after whoſe death inſued the ruine of many Cities, and laſtly to pacifie the *Normans*, there was given unto them ſome part of the Province of *Newſtria*. And this hapned ſome ſpace of time before *Rollo* the *Norman* came into *France*. *Lewis* the Stamerer.

This *Rollo* was a Prince of great birth, but of a greater ſpirit, being with his brother revolted from the obedience of *Harold* the ſixth of that name, King of *Denmark*, who alſo commanded over *Norway*, and having againſt him loſt a battail, and therein his brother, departed with his Troops, conſiſting of *Norwegians* and *Danes*, out of the Country, in hope elſewhere to find

Rollo firſt came into *England.*

better fortune. His firſt arrival was in *England*, where, as *Crantzius* ſaith, upon a certain dream which he had, he made an agreement with King *Athelſtane*, and in friendly manner departed the Realm. Our Chroniclers ſay, that this agreement was made between him and King *Alfrid*, and ſo I rather take it to have been. Upon this agreement he paſſed over into *Zealand*, and ſo to *Holland* and *Frieſland*, and coming about thorow *Brabant* and *Flanders*, entred into *Picardy*, and ſo paſſed thence unto other Provinces in *France*, taking the Cities of *Roan*, *Bayeux*, *Eureux*, and other Towns; not without making a pitiful ſlaughter of the Chriſtian inhabitants, ſo as the *French-men* had great reaſon to add as they did into their *Letinies*, the Prayer,

Great ctuelty of the *Normans* in *France.*

A Furore Normanorum, libera nos Domine.

To be brief, this Pagan Septentrional Captain was the ſpace of thirteen years afflicting without ceaſe thoſe parts of *France*, ſometimes defeated, and ſometimes again defeating great numbers of Chriſtians, until ſuch time as upon a final agreement he received Baptiſm, and was called *Robert.* To whom was then given the beſt part of *Newſtria*, albeit at that time waſte and deſolate, becauſe of the incurſion which the *Normans* and *Danes* before had made. And of theſe new Inhabitants thereof, being men of the North in regard of their Country of *Norway*, it took the name of *Northmandy*, otherwiſe *Normandy.*

This

This *Rollo* now named *Robert*, was inveſted into the Dutchy of *Normandy* by *Charles* the ſimple King of *France*, in the year of our Lord 912. He married with *Poupa* the daughter of *Berenger* Earl of *Beſſing* and *Beauvoyſe*, of whom he had a ſon called *William*, ſome write that he married afterward with the daughter of the ſaid *Charles* the ſimple, by whom he had no iſſue: but they miſtake the matter, it was indeed the other *Norman* Prince aforenamed that married with the daughter of a King of *France*, named alſo *Charles*, of whom mention is likewiſe made before. Duke *Robert* died in the year of our Lord 917. and was buried in our Ladies Church in *Roan*. *Robert* firſt Duke of *Normandy* of his race.

William ſurnamed *Longſword*, the ſecond Duke of *Normandy*, ſucceeded his Father. He married with *Sporta* the daughter of *Herbert*, Earl of *Senlis*, by whom he had a ſon called *Richard*, he was in fine ſlain by treaſon. *William Longſword* the ſecond Duke of *Normandy*

Richard the third Duke of *Normandy*, ſucceeded his father *William*, and was commonly called *Richard* without fear. He firſt married with *Agnes* the ſiſter of *Hugh Capet*, by whom he had no iſſue, and after her deceaſe he married with *Gonor* the daughter of a *Dane*, by whom he had divers children. He died in the year 980. and was buried in the Abbey of *Fecam*. *Richard* the firſt, the third Duke of *Normandy*

Richard the ſecond of that name, but fourth Duke of *Normandy*, ſucceeded his father *Richard* afore-named: he married firſt with *Judith*, ſiſter unto the Earl of *Britain*, and after to *Paula* daughter unto *Sweyn* King of *Denmark* and *Norway*. He died in the year 1026. and was *Richard* the ſecond, and fourth Duke of *Normandy*

buried at *Fecam* by his father.

Richard the third, and fifth Duke of *Normandy*

Richard the third of that name, and fifth Duke of *Normandy*, succeeded his father of that name the second, being born of his first wife *Judith*, for by both he had issue. This *Richard* was never married for ought is known, howbeit he left children: he died in the year 1028. imprisoned, as some report, by his brother *Robert*.

Robert the second, and sixth Duke of *Normandy*

Robert succeeded his brother, and was the sixth Duke of *Normandy*, and surnamed the *Liberal*, he died in *Asia*, in the year 1035. and was buried at *Nice* in *Bithynia*. He was never married, only by his Concubine called *Arelatta* the daughter of a Bourges of the Town of *Fallaise*, he had a son called *William*, whom he afterward legitimated, and at his taking his journey into *Asia*, made him his heir, being then but of the age of nine years.

William the Conquerour.

William the second, and seventh Duke of *Normandy*

This young Duke *William*, the second of that name, and seventh Duke of *Normandy*, being under Tutorship, and not of himself to govern the Country, or consequently to be dreaded, great quarrels and contentions began among his Nobility: and as he grew to riper years, so grew the troubles more and more, yea even into open rebellion, and plain hostility against himself; and that at sundry times, and by such as were of his own blood and kin, who by reason of his being illigitimate by birth, pretended more right to the Dutchy than himself. After long and sundry broils, having overcome and chastised the rebels, and being come unto a little repose, as he was on a time in a Park near unto

Roan,

Roan, having his bow in his hand, and ready to ſhoot, a meſſenger came unto him, and privately told him, that King *Edward* his Couſin was dead, and that *Harold* was King of *England*: the Duke at this news remaining a while penſive, at laſt gave his bow to one that ſtood by, and went ſpeedily to *Roan*; where, to ſome of his private friends, he declared his heavineſs for the death of King *Edward*, as alſo for the wrong which *Harold* had done him: whereunto one of them replied, ſaying, No man ought to be vexed for ought that may be amended, but leſs for the thing that cannot be remedied: nothing can remedy the death of King *Edward*, but remedy may be found to right the wrong done unto you by *Harold*, if your ſelf pleaſe: and thereunto all that were preſent promiſed him all their ſervice and aſſiſtance. The Duke knowing the Crown of *England* to be more worth than to be let ſlip for the adventuring for, reſolved to win it by force, ſeeing by fair means he could not expect it.

Megiſſier in Chronicle Normans.

Duke *William* reſolveth upon the enterpriſe of *England*

Some kind ſpeeches might peradventure have paſſed between this King *Edward* (ſurnamed the Confeſſor) and the Duke, in former time of their great love and familiarity, which the Duke might interpret, and take as a promiſe of being his heir unto the Kingdom of *England*, as well in regard of being his Kinſman, as of the Kings greatly being beholding unto him, but that the ſaid King ever made him any abſolute and unconditional promiſe, is altogether unlikely: for this King being very equitable, could not but know how greatly he ſhould therein prejudice

Reaſons that King *Edward* never promiſed the *Crown* of *England* to the Duke of *Normandy*

prejudice his neareſt Kinſman, and right Heir, Prince *Edward* ſurnamed the *Outlaw*: and we find that he ſent for the ſaid Prince out of *Hungary* home into *England*, with intent to make him his Heir; where being arrived, and ſoon after deceaſing, he declared (as before hath been ſaid) his ſon young *Edgard Etheling* his Heir: which he would never have done, nor never have ſent for the Father with his Children to have come into *England*, if he had meant that the Crown ſhould have come unto the Duke of *Normandy*. Neither do we find that the ſaid Duke did take exceptions unto the favourable proceedings of King *Edward*, with Prince *Edward* or his ſon *Edgard*, towards their advancement unto the Crown; as in all probability he would have done, if he could have challenged King *Edward* with any clear promiſe to the contrary; neither could this Duke when now he purpoſed the enterprize, produce the ſaid Kings promiſe either by writing or witneſs.

And whereas it may ſeem to ſome, that by the ſuddain penſiveneſs wherein he appeared to be ſtricken, upon the news of the Kings death, and *Harolds* being in poſſeſſion of the Kingdom, he made ſure accompt to have had it himſelf, by reaſon of ſome aſſured promiſe paſt from King *Edward*, this of neceſſity followeth not, for it often chanceth that ſome men conceive no ſmall grief at the loſs of a little hope of a great benefit.

Three cauſes of the Conquerours enterpriſe of *England*

Neither did he only relie upon this pretended donation of King *Edward*, but making it his firſt and principal cauſe, he added unto it two cauſes more.

The

The one was, to revenge the death and cruel murther of his Nephew *Alfrid*, brother unto this late King *Edward*, which he moſt imputed unto King *Harold*.

The other was, to revenge the wrong done unto *Robert* Archbiſhop of *Canterbury*, who he ſaid was exiled in the days of King *Edward*, by the means of this *Harold*.

Of theſe three cauſes, as the firſt was without proof, ſo were the two latter without obligation, no man being to impute blame unto him, albeit the Kings brothers death, and the Biſhops wrong, had remained unrevenged. And having as it were forgotten with how many difficulties, wars and troubles he had attained unto the quiet poſſeſſion of *Normandy*, whereunto his right by reaſon of his birth was by others denied; yet ſuch was the greatneſs of his courage and mind, that it could not be contained within the limits of this Dutchy, and no leſs Diadem could fit his head than the Crown of *England*, which he ſeeing to be poſſeſſed by him to whom by deſcent of birth it was not faln, might think it more due unto himſelf, and himſelf more worthy thereof, than was he that now had it, and perhaps remembring,

That force and might
Do make a title where there wanteth right,

He preſumed much upon that, and the rather for that he was greatly encouraged, and forwarded in the matter by divers of his moſt inward friends.

The

The greater part of the Nobility and people very unwillingly hereunto agreed, alleadging, that they were ſo wearied and impoveriſhed by the long endurance of their late inteſtine Wars, that neither with their bodies they could ſerve him, nor with their purſes aid him: eſpecially unto ſuch an enterprize as was of no neceſſity, but contrariwiſe very doubtful and hazardous, and that it was of more importance for him to look unto the well keeping and conſerving of his own Country againſt his Neighbours, than to begin a new War in another Land. The Duke, whoſe head was filled with ambition, ſuppoſing the relinquiſhing of his manifeſted purpoſe not a little to touch his reputation, ſo much prevailed in his aſſemblies of the three Eſtates, which conſiſted of the Clergy, Nobility and Commons, that in fine the Nobility promiſed to ſerve him, and the Clergy and People to aid him with money, according to their ſeveral abilities: and ſuch offers as they made, were forthwith ſet down in writing by a Secretary there preſent. *Odo* Biſhop of *Bayeux* accorded to furniſh him with forty Ships, the Biſhop of *Mans* with thirty, and others according to their benevolent minds. Then began he to deſire aid of the Princes his Neighbours as of the Earls of *Anjou*, *Poicton*, du *Maine*, *Pontheiu*, *Boulnogue*, and others, promiſing to give Land unto every of them in *England*, if he conquered it, according to their qualities. And with his money he levied Souldiers.

Nobility is taken in *France* for Gentlemen as well as for Earls, or perſons of like dignity.

He ſollicited *Philip* the firſt of that name King of *France*, for his Royal Aſſiſtance, promiſing him,

him, that if he could obtain the Realm of *England*, he would hold it of him: but the ſaid King bearing him inwardly no great good will, and having with his Council conſulted upon the matter, it was found no way profitable unto *France* to have a Duke of *Normandy* King of *England*. Whereupon the King did not only refuſe to aid him, but ſought to diſſwade him from the enterprize.

Megiſſier ſaith, that *Baldwyn* Earl of *Flanders* refuſed to aid Duke *William* his Brother-in-law, to the Conqueſt of *England:* but herein he groſly erreth, for Duke *William* conquered *England* in the year of our Lord 1066. At which time, *Baldwyn* the fifth of that name, and ſeventh Earl of *Flanders*, (after the forreſters) was alive, and was Father-in-law unto Duke *William*, who had married with *Mathild* his daughter, and he gave unto him very great aſſiſtance both of men, money, and other neceſſaries. *Megiſſier* in Chro. Cor.

In conſideration whereof, the Conquerour afterward gave unto him a yearly penſion out of *England* of 300 Marks, which he enjoyed not long, for he died the very next year after the ſaid Conqueſt; that is to ſay, in the year 1067. as may appear by the Inſcription of his Tomb in the great Church of *Lyle*, where, according as he appointed, he lieth buried; and next after him ſucceeded his ſon *Baldwyn*, the ſixth of that name, who was indeed Brother-in-law unto the Conquerour, but held with him no great correſpondence. *Oudegerſt* in Chron. *Fland.*

The Emperour *Henry* the fourth, unto whom he alſo ſent for aid, ſent him certain Troups Aiders of the Conquerour.

Troups under the Conduct of a Prince of *Germany*.

Alain Fergant Duke of *Britaigne*, The Lord of *Tovars*, The Son of the Lord *Bertram* of *Dignam*, *Raoul* of *Gayet*, and other Barons and Gentlemen, as well of *Normandy* as other parts, came in great numbers of their own accord. Some of them required wages and good furniture, others demanded but their passage, and to take in recompence of their service what they could get in *England*. One demanded a Castle, another a Town, and some contented themselves with the promise of having some goodly Lady or Gentlewoman in Marriage; and unto the requests of every one of them the Duke accorded.

He sent by the counsel of his Barons an Ambassadour unto Pope *Alexander* the second, declaring the causes and reasons of this his intended War against him that was an Usurper, and no lawful Prince: promising due Obedience for the Realm of *England* unto the See Apostolick, if God gave him grace to conquer it. When the Pope with the Cardinals had considered of the matter, the Pope sent him a very favourable answer, and withal a Banner of the Church, with a Ring of Gold having a rich Stone therein, as also a relick of St. *Peter*. The Duke having received the Popes answer, together with these gifts, he was marvellous glad, and caused his shipping to be made in a readiness at St. *Valeries*, where, within a while after, he embarked his forces, and all necessary provisions; and having attended convenient wind, crossed the Seas,

Some write that the Duke had 896 Ships, others say 300.

Seas, and landed at *Pemſey* near unto *Haſtings* in *Suſſex*, the 28 of *September*, in the year of our Lord 1066. Place and time of the Conquerours landing.

The firſt that were diſembarked were his Archers, then the other Souldiers, then was ſet on ſhore the Baggage, Horſe and Munition, and laſt of all landed the Carpenters, Maſons, and other Artificers. As the Duke himſelf ſtepped out of a Boat to go aſhore, one of his feet ſlipped, ſo as he was fain to light with both his hands upon the ground, which ſome beholding, took for *malum Omen*, but himſelf interpreted it to ſignifie his taking poſſeſſion of the Country. Dinner being prepared, the Duke cauſed divers of his friends to dine with him, and chancing to talk of an Aſtronomer which at St. *Valeris* had aſſured him that *Harold* would never withſtand him, but ſubmit himſelf unto him, and yield him faith and homage; willed now that the ſaid Aſtronomer ſhould be brought unto him, for he had cauſed him to embark for the Voyage, but it was told him that the Ship wherein the ſaid Aſtronomer was, was caſt away at Sea, and he therewithal was drowned: whereunto the Duke in effect replied, That that man was not wiſe that had more regard unto the good or ill fortune of another, than unto his own. I am now (quoth he) thanks be to God come over, I know not how the reſt will ſucceed. After Dinner he aſſembled his Council, by the which it was ordained, That all the Ships ſhould be pierced and ſunk, to the end that all hope of flying back might be taken away. This accordingly performed, three convenient places An Aſtronomer drowned.

were

were choſen out, where three Caſtles of wood, which had been made, and framed in *Normandy*, and were with them brought over, ſhould be ſet in frame again, made up, and furniſhed with victuals, and other proviſion, having men to guard them, to the end that in caſe of neceſſity they might ſerve for places of retreat. The Duke then entring a little farther into the Country, gave Commandment that nothing ſhould be taken from the people, nor any violence offered them, ſaying, that it was reaſon he ſhould preſerve that which ſhould be his own.

What number of men the Duke in all brought with him, is not mentioned in divers of our Chronicles, nor yet in the *Freneh*; but ſoon upon the Dukes landing, King *Harold* was adverti-ſed, that the number of Veſſels wherewith the Duke arrived was about 800, and the number of men above forty thouſand; howbeit the number both of men and ſhips are not thought to have been half ſo many. The ſaid King *Harold* was then in the North, againſt another ſort of *Normans*, for they were people of *Norway*, of which Nation and Country theſe that now came out of *France* were ſometimes deſcended, as formerly hath been ſhewed. And ſome Authors do ſeem to be of opinion, that it was a plot laid between the King of *Norway* and the Duke of *Normandy*, that both about one time ſhould ſet upon *England*. Howſoever it were, certain it is that againſt both of them King *Harold* had not like fortune, for in the North part of *England* the *Norwegians* or *Normans* were overthrown, and there King *Harald Harfarger* with his

Cranzius.

his brother *Toſto* were ſlain in battail, (which as *Megiſſier* the *Norman* writeth, was fought the ſeventh of *October*, in the year of our Lord 1066.) But in the South whereunto King *Harold* haſting, being both wearied and bloody, (for that it ſeemeth to have been but ſeven days after the other aforeſaid battail) encountring with Duke *William*, and the *Normans* of *France*, his forces were overthrown, and himſelf ſlain.

Wonderful expedition in King *Harold*.

To deſcribe this battail at large, I could be very willing; but becauſe it is related by ſundry of our Chroniclers, and not greatly requiſite unto the ſcope of my purpoſe, I ſhall here thereof need to ſay the leſs.

This great Victory being obtained by Duke *William*, the 14 day of *October*, in the aforeſaid year of our Lord 1066. and within 17 days of his arrival in *England*; he ſo proſecuted his good fortune, that on Chriſtmas-day next enſuing he gat the Crown of *England* upon his own head. True it is, that ſoon upon the overthrow of King *Harold*, the Realm with the Citizens of *London* would have ſet up the young Prince *Edgar Etheling*, and given a new battail unto the *Norman* Duke: but differences and diſagreements (the undoing of important actions) being the let, Prince *Edgar*, with his Mother, and divers of the *Engliſh* Nobility and Gentry, retired into *Scotland*, whereof I ſhall have occaſion to ſpeak more anon.

Prince *Edgar* with his mother retire unto *Scotland*.

King *William* having thus obtained the Crown, did according to his promiſe reward ſuch of the

The memory of ſorrow.

Clergy, Noblemen, Gentlemen and Officers as came with him, diſtributing among them the Biſhopricks, Earldoms, Baronies, Lordſhips, Governments and Offices, *&c.* at his pleaſure, diſpoſſeſſing and thruſting out a great number of *Engliſh-men* from their ancient poſſeſſions, as well as out of their places of Authority, and Offices. By which great violence, ſuddain and lamentable deſolation, it may well have come to paſs, that many being anciently of the races and deſcent of many worthy Families, yea even of Princes, have ſince become poor Artificers, and Peaſants. And had it not been that the Conquerour knew not elſe how to gratifie and reward his principal friends and followers, and ſo of neceſſity was enforced unto this courſe, he had otherwiſe had very little reaſon with ſuch rigour to have dealt with the *Engliſh* Nation; becauſe no Nation would or could have done leſs than withſtand a ſtranger, when they knew him to have no more Title to their Crown than he had: neither could they do other, being under the command and ſubjection of King *Harold*. But indeed as this plague was moſt deſerved by ſuch of the Nobility as rejecting Prince *Edgar* the lawful Heir to the Crown, did unjuſtly thereunto advance King *Harold*, ſo did it moſt fall upon them, for that their lives being loſt, with the ſaid King in battail, their lands were given by the Conquerour to recompence their pains that killed them.

The ſmart in ſome ſort or other was in a manner general, but as the moſt appearing marks are moſt aimed at, ſuch as had the good

good fortune to keep or compoſe for their own livelihoods, were in likelihood men of the meaneſt livings, ſuch as perhaps the proud Conquerours took ſcorn to be recompenced withal, and of theſe ſome here and there in divers parts of the Realm, became out of this general miſ-rule to be excepted. Some *Engliſh men* of mean living kept their Lands at the Conqueſt.

Alſo Noble *Kent*, to the everlaſting honour of that Province before all others of *England*, reſolutely ſtanding with the Conquerour upon terms of reaſon, reſerved unto it ſelf both Lands and Liberties. The honour of *Kent*.

The *Normans* beginning now to ſeat themſelves in *Engliſh-mens* livings, in all the other Shires of the Realm, and no hope remaining of the advancement of Prince *Edgar* to the *Engliſh* Crown, ſuch of the *Engliſh* Nobility as were with the ſaid Prince in the North, and ſo many others as could not for the time endure the inſolencies of the *Normans*, withdrew themſelves with him, his Mother, and his two ſiſters *Margaret* and *Chriſtian*, into *Scotland*, where, of King *Malcolme* the third of that name, they were honourably received. With the Lady *Margaret* the elder of theſe two ſiſters, the ſaid King married; and as himſelf was a moſt Noble Prince, ſo was he bleſſed in his Marriage with this Noble Princeſs, who in her life-time was ſo full of vertue and piety, that after her death ſhe obtained the name and reputation of a *Saint*. Or about that time

As now the *Engliſh* Court by reaſon of the abundance of *Normans* therein, became moſt to ſpeak *French*; ſo the *Scotiſh* Court becauſe of

Engliſh firſt begun to be ſpoken in *Scotland.*

the Queen, and the many *Engliſh* that came with her, began to ſpeak *Engliſh*; the which Language it ſhould ſeem King *Malcolme* himſelf had before that learned, and now by reaſon of his Queen did the more affect it. But the *Engliſh* Tongue in fine prevailed more in *Scotland*, than the *French* did in *England*, for *Engliſh* became the Language of all the South part of *Scotland*, the *Iriſh* before that having been the general Language of that whole Country, ſince remaining only in the North, where, by reaſon of the alteration thereof in the South parts, the vulgar *Hilianders* began to call their Southern Country-men by the name of *Engliſh-men*, and that part of *Scotland* by the name of *England*. On the other ſide, the *French* Tongue in *England* became not any where to be the peoples Language, only it left in our *Engliſh* Tongue a mixture of divers *French* words.

Engliſh Nobility and Gentry planted and preferred in *Scotland.*

Moreover, many of the *Engliſh* Nobility and Gentry that now came into *Scotland*, were by the benevolence of the King ſo preferred in one condition or other, that they there ſetling themſelves, their off-ſpring hath ſince ſpread it ſelf into ſundry very Noble Families, which are yet unto this day there remaining, and by their ſurnames to be diſcerned. And whereas the *Scotiſh* Gentlemen were not then ſurnamed after their proper Segniories, Lordſhips or places which they poſſeſſed, but after the old manner of *Ireland*, each with the name of his Father, and the addition of *Mac*, which ſignifieth Son, now imitating the *Engliſh* manner, they changed that cuſtom, and began to ſurname themſelves after

Change of ſurnames in *Scotland.*

after ſuch places as they properly poſſeſſed.

Prince *Edgar* afterward embracing the friendſhip of the Conquerour, came into *England*, and from thence in employment and charge in War, went into *Italy*, but in fine died without iſſue, *Chriſtian* his younger ſiſter became a Nun, and died a Monaſtical life in the Abby of *Rumſey*. But by Queen *Margaret* King *Malcolme* had eight children, ſix ſons, and two daughters, the elder of which whoſe name was *Mathild*, was afterward married unto *Henry* ſon unto *William* the Conquerour, and the firſt King of *England* of that name, and ſo by her was the *Engliſh* Blood Royal brought in again to the enjoying of the *Engliſh* Crown.

Mathild the daughter of Queen *Margaret* marrieth with the ſon of the Conquerour.

But whereas for the time, eſpecially in the beginning of the Conquerours Reign, when the *Normans* (as men in proſperity are wont to do) began to forget themſelves, yet to grow ſo inſolent in their eſteem of our Nation, that it ſeemed almoſt a reproach to be called an *Engliſhman*, in ſo much as it made ſome of the more light conceited of the *Engliſh* to ſeek to better their eſteem by imitating the *Normans* both in Apparel and Language, which among the graver ſort bred the proverb, that *Jack would be a Gentleman if he could ſpeak French*. Yet by the experience of a little time, the *Normans* were taught to carry a more honourable opinion of the *Engliſh*, for impoſſible was it that ſuch contemptible uſage could laſt any longer, than until the ſmart of the rod of hardeſt fortune was but a little aſſwaged. And the Conquerour after he was once ſetled, had no reaſon by ſtill depreſſing the

Engliſhmen contemptibly uſed by the *Normans*.

Engliſh, to provoke them to break all bounds of obedience, conſidering what title King *Malcolme* of *Scotland* in the right of his Wife had unto the *Engliſh* Crown, as alſo the fear of invaſions of the *Danes*, from the which he found he was not free. Nor yet out of danger of Rebellions in his own Country of *Normandy*, whereof he formerly had had experience. Wherefore the *Engliſh* ſoon began to grow in credit, and under this Conquerour himſelf to have Employments, Charges, Captainſhips, and Offices, and on doubt to begin by little and little to poſſeſs Liberties, Lands and Livings. Yea the Children born in *England* of ſuch *Normans* as there had ſeated themſelves, rejected the name of *Normans*, and were accounted and called *Engliſh-men*, and ſpake the *Engliſh* Tongue: wherein a man may ſay that they altered not themſelves, but returned again unto themſelves: for the *Normans* when firſt they came into *France*, during the time of *Rollo* or *Robert* the firſt Duke of *Normandy* of that race, did all ſpeak their own ancient Language, which in effect was all one with our old *Engliſh* Tongue, as the *Danes* alſo ſpake: and in the time from the end of the reign of the ſaid *Robert*, (if ſo ſoon they began to leave their Language) unto the time of their coming into *England*, which contained but about one hundred and fifty years, they loſt their own ancient Language, and learned the Tongue which the *French-men* then ſpake: moreover, in that ſpace they alſo had (according to the *French* manner) appropriated unto themſelves the ſurnames of ſuch Lord-

A beginning of renual of *Engliſhmens* credits.

Normans ſometime ſpake like language with the *Engliſh*.

Lordſhips, Places and Segniories, as in *Normandy* they poſſeſſed.

The which ſurnames they brought with them into *England*, where they continued in ſuch Families of them as there then ſetled themſelves.

The Reign of the Conquerour laſted about twenty years, howbeit in little time of quietneſs, either in *England* or *Normandy*. In *England* by reaſon of the invaſions ſometimes of the *Danes*; ſometimes of the *Scots*, and ſometimes by the *Engliſh* people reſiſting his tyranniſing *Normans*. In *Normandy* by reaſon of appeaſing Rebellions, beſides ſome bickering that he had with the *French*. Neither did he reſide in *England* thoſe twenty years continually, but was ſometimes abſent in *Normandy* a long while together, where he laſtly died, as did his Wife before him, and was buried (as ſhe alſo was) in the Abbey of St. *Stephen* in *Cane*, which himſelf had founded.

In whoſe Tomb when by the Biſhop of *Bayeux* it was opened, in the year of our Lord 1542. there was found a gilded Plate of Braſs, whereon was engraven this Epitaph:

Epitaph of the Conquerour.

Qui rexit rigidos Northmannos atque Britannos,
Audacter vicit, fortiter obtinuit,
Et Cænomenſes virtute coercuit enſes,
Imperiique ſui legibus applicuit,
Rex magnus parva jacet hic Gulielmus in urna:
Sufficit & magno parva domus domino,
Ter ſeptem gradibus ſe volucrat atque duobus,
Virginis in gremio Phœbus & hic obiit.

Engliſhed thus:

The *Latin* Poet hath ſet *Britain* in ſtead of *Engliſh*.

He that the ſturdy Normans *Rul'd,*
And over Engliſh *Reign'd,*
And ſtoutly won, and ſtrongly kept,
What ſo he had obtain'd;
And did the Swords of thoſe of Mains
By force bring under awe,
And made them under his Command,
Live ſubject to his Law:
This great King William *lieth here,*
Entom'd in little Grave;
So great a Lord, ſo ſmall a Houſe
Sufficeth him to have:
When Phœbus *in the Virgins Lap*
His circled courſe apply'd,
And twenty three degrees had paſt,
Even at that time he dy'd.

The Conquerours bones thrown out of his Tomb.

Afterward in the year of our Lord 1562. certain *French* Souldiers being conſorted with ſome *Engliſh*, and under the conduct of the *Chaſtilion*, took the City of *Cane*, and there fell to ſpoiling of Churches; did break down and deface the Monument of this King, taking forth, and throwing away his bones.

Unto this deceaſed Conquerour, ſucceeded next in the Kingdom of *England*, his ſon *William Rufus*, ſo called for the redneſs of the colour of his hair, whoſe Reign endured about thirteen years; and he dying without iſſue, *Henry* his brother, the younger ſon of the aforeſaid Conquerour, ſucceeded him. This Prince

was

was born in *England*, and ſpake the *Engliſh* Tongue, and was the laſt of the Conquerours iſſue male that there Reigned: he married, as before hath been noted, with *Mathild* the daughter of Queen *Margaret*, wife unto *Malcolme* King of *Scotland*, which *Margaret* was the elder ſiſter unto *Edgar Etheling*, daughter unto *Edward* the Out-law, and Grand-child unto King *Edmund Ironſide*.

The Conquerours iſſue male ended in his own ſons.

This King, as is aforeſaid, being born in *England*, and the Queen of *Engliſh* Blood Royal, was occaſion that the depreſſed *Engliſh* Nation was raiſed again unto honour and credit: and the *Normans* reſiding in *England*, that but a little before held the name of an *Engliſh-man* reproachful, muſt now be contented that their race and poſterity there planted, ſhould wholly relinquiſh the name of *Normans*, and become *Engliſh* both in Name and Nation. And I have ſeen in *Normandy* it ſelf, the Inſcription or Epitaphs upon the Tombs of honourable Perſons there buried ſome few years after (who perhaps were born in *England*) written in the *Engliſh* Tongue, (which they ſo much before contemned) and not in *French*. And as the *Normans* being firſt ſeated in *Newſtria* in *France*, did there by little and little become *French*, and ſo were called as well as *Normans*, as we may perceive by the ſtile of the Conquerours Mandates when he was in *England*, which commonly began, *To all his French and Engliſh People*: So in like manner (the leſſer part always yielding to the greater) ſuch of theſe *Normans* as came to plant themſelves in *England* did there grow

Engliſh-men reſtored to credit & honour.

grow to the name of *Engliſh-men*, yea, and that with the utter loſs and relinquiſhment of the names of *Normans*, as in *France* they never did. And by this occaſion of the *Normans* becoming *Engliſh*, the great heart-burning that elſe might have remained between them, and the *Engliſh*, for the Conquering of the Country, was taken away, and ſo laſted not, as it is known to have done between the *Britains*, otherwiſe called *Welſh-men*, and our *Saxon* Anceſtors, and between the *Danes*, and the ſaid *Saxons*. And albeit it pleaſed God for the chaſtiſement of the *Engliſh* people to permit the *Normans* to have the Victory in the battail in *Suſſex*, yet were they but a handful in regard of the whole *Engliſh* people, which by the continuance of divers Ages and deſcents, were become the univerſal Inhabitants over all the Land, and in that battail the number of the *Normans* was diminiſhed by ſix thouſand, beſides thoſe that were drowned: albeit the loſs of *Engliſh-men* was in the ſaid battail far greater.

Normans in England very few in reſpect of the Engliſh.

Moreover, of the three or four hundred Gentlemen that came in with the Conquerour, whoſe ſurnames are regiſtred in the Catalogue of *Battaile Abbey*, having had for the moſt part Land given unto them in *England*, yet it is not to be thought that all of them continued there to the planting of ſo many Families, for that (as like enough it is) ſome were more willing to make Money of their Lands, and return therewith to live in their own Country of *Normandy*, as unto the place moſt natural

unto

unto them. Others might die without iſſue; and the iſſues of ſome others now and then take end in Monaſteries, a thing in thoſe Ages uſual. And thus by one means or other may they have been ſo much worn away and diminiſhed, that I think the one half of them, if it were obſerved (as by their ſurnames it beſt might be) would not be found to have remained two Ages after, and ſcarce the one quarter of them to be remaining at this preſent.

The moſt part of the Gentry of *Norman* race extinguiſhed.

And as for the common Souldiers, we are not to think that many of them could in *England* ſettle themſelves, and marry, the Conquerour having continually Imployment for ſuch kind of men in his Wars, and Garriſons both in *England* and in *Normandy*. And in *Normandy* upon ſuch occaſions he carried many of them back again, and for like cauſe he tranſported thither ſundry Troups alſo of *Engliſh*.

Thus have I made it plainly appear, (for that ſome have inconſiderately believed the contrary) that the main Corps and Body of the Realm, notwithſtanding the *Norman* Conqueſt, and the former Invaſions of the *Danes*, hath ſtill conſiſted of the ancient *Engliſh-Saxon* people, wherein even unto this day it doth yet conſiſt. And hereunto accordeth the name of *Saiſſon*, which the *Welſh* and *Iriſh* Nations have continued to call us by, notwithſtanding the Irruptions of the *Danes* and the *Normans*.

And whereas ſome do call us a mixed Nation

Engliſh-men not ſuch a mixed Nation as ſome ſuppoſe.

tion by reaſon of theſe *Danes* and *Normans* coming in among us, I anſwer, (as formerly I have noted) that the *Danes* and the *Normans* were once one ſame people with the *Germans*, as were alſo the *Saxons*; and we not to be accompted mixed by having only ſome ſuch joined unto us again, as ſometime had one ſame Language, and one ſame original with us.

Of

Of the great Antiquity of our ancient Engliſh *Tongue; and of the Propriety, Worthineſs, and Amplitude thereof. With an Explanation of ſundry our moſt ancient* Engliſh *Words.*

CHAP. VII.

OUr ancient *Engliſh-Saxons* Language is to be accompted the *Teutonick* Tongue, and albeit we have in latter Ages mixed it with many borrowed words, eſpecially out of the *Latine* and *French*, yet remaineth the *Teutonick* unto this day the ground of our Speech, for no other off-ſpring hath our Language originally had than that. The ground of our *Engliſh* is the *Teutonick* Tongue.

This Language undoubtedly is that which at the confuſion of *Babel* the *Teutonick* people (thoſe I mean that were conducted by Tuiſco) did ſpeak. And as the people took their name after their Conducter, ſo the Language conſequently took name of the people.

That this Language is indeed ſo ancient, is (beſides that no Antiquity can tell any other beginning thereof) proved by a tradition in the ſaid Tongue immediately cauſed at the Tower of

of *Babel*, and ever ſince therein continued even unto this day, being daily with us in uſe, as alſo with others whoſe Language hath dependance on the ſaid Tongue, It is this, when it hapneth that any one chanceth to ſpeak confuſedly or vainly, without ſenſe or from the purpoſe, we ſay unto him, What Babble you? or by miſpronunciation, What Babel you? which being by our firſt Anceſtors brought in uſe, upon the ſaid confuſion, while yet it remained among them freſh in memory, was as much among them to ſay, as what confuſe you, or what do you imitating them of ſuch a place where ſuch confuſion was? And whereas I ſaid that this tradition remaineth ſtill in ſuch Languages as depend on the *Teutonick* Tongue, ſome may object that the word Babble is alſo found in the modern *French*, which depended on the *Latine*: I am not ignorant that ſo it is, but I have ſhewed in the foregoing Chapter, that the true and ancient *French* Language was alſo the *Teutonick* Tongue, and that thereof there yet remaineth in the now named *French*, many *Teutonick* words, as the Relicks of their firſt oldeſt, and right *French* Language, and among the reſt, the words Babel, and Babelard, and in the ſame ſence that the *Teutonick* hath it.

A note of the moſt great Antiquity of our Language.

This our ancient Language conſiſted moſt at the firſt of words of monoſyllables, each having his own proper ſignification, as by inſtinct of God and Nature they firſt were received and underſtood; but hereof grew this benefit, that by apt joining together of two or three of theſe words

Our Language at the firſt moſt of monoſyllables.

words of one ſyllable, new words of more diverſity of ſence and ſignification were ſtill made and compoſed, according as the uſe of them for the more full and perfect expreſſing of the Compoſers meanings did require. By which means it grew unto that copiouſneſs and perfection, that divers being very well learned in other Tongues, have much admired this, when they have not been able to find any one uſual word in any Language, for the which they could not give the like in this, in the ſame very true nature and ſence.

Among others that have had great ſpeculation herein, *Joannes Goropius Becanus*, a man very learned, and Phyſitian unto Lady *Mary* Queen of *Hungary*, Regent of the *Netherlands*, and ſiſter unto the Emperour *Charles the fifth*, fell thereby into ſuch a conceit, that he letted not to maintain it to be the firſt, and moſt ancient Language of the World; yea, the ſame that *Adam* ſpake in *Paradice*. In conference one day with *Abraham Ortelius*, (who had been acquainted with *Becanus*) I asked him if he thought that *Becanus* himſelf, being ſo learned as he was, did indeed believe this Language to be the firſt of all Languages of the World, to wit, that which was ſpoken by *Adam*: he told me, that he verily thought *Becanus* did ſo believe: and added further, that many learned men might peradventure laugh at that which he had written, but that none would be able to confute it: whereby I gueſſed that *Ortelius* did much incline unto *Becanus* his conceit. But for mine own part, albeit I do not think but that *Becanus* his opinion

Becanus his paradox.

opinion exceeded his proofs, and that his paradox muſt not prevail againſt a number of the moſt learned of the World; yet will it not be much impertinent to my purpoſe to alleadge ſome few of ſuch things as he, and ſuch others after him as incline unto his conceit, (and in ſome points have found further light and reaſon than he) do alleadge, ſhew thereby unto the curious Reader, what may have moved them thus to be conceited.

They firſt then making it very doubtful that the *Hebrew* was the firſt Language of the World, do by the reaſons enſuing go about to prove the *Teutonick* to be it. And firſt they ſay that how doubtful ſoever it may be, what Language it was that *Adam* ſpake, yet have not the proper names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, *&c.* been ſubject to change or miſtaking, and moſt likely it is that God would give unto thoſe his firſt Creatures ſuch names as were moſt fit and proper unto ſuch perſons as were themſelves. Whereupon they bring into conſideration, whether in the *Hebrew* or any Language elſe, thoſe names do more properly betoken ſuch perſons as they were, than in the *Teutonick* Tongue they do.

As for example, *Adam* in this Tongue ſignifieth living breath, the breath of man being therein ſo called, which agreeth as well, ſay they, to the name of him that being formed of Clay received life by the breathing thereon of Almighty God, as Earthly, or red Clay, as ſome out of the *Hebrew* interpret it.

Eve,

Eve, is in the *Teutonick* as much to say as *consimilis*, **even the same**, for our word **even** cometh from the *Teutonick* word **eve**, and likewise from their eve-so, cometh our even-so, and she was even the same as was *Adam* her husband.

Cain, written in old *Teutonick* Orthography **Kain**, (for that C and K are therein used indifferently) is otherwise written **Quain**, and signifieth wrathful, angry or shrewd, and such was that unnatural wicked wretch unto his good brother *Abel*.

Abel, signifieth one that is sufficient, **an Abelman**, for able in *Teutonick* is written **abel**, and in this first bearer of that name, rightly signifieth a man enabled unto the service of God: for so was indeed this protomartyr of the World.

Seth, in *Teutonick* always pronounced **Set**, is as much to say as *positus*, that is, **set** or placed in the room or steed of another, to wit, of his righteous brother *Abel*, whom *Cain* slew.

Henoch, albeit of some so written, yet is it pronounced **Enoch**: **E**, signifieth *Law or Equity*, **noch** is as much to say as **yet-again**: so as in this name seemeth to be expressed and foretold a time of equity or justice which was yet to come. The bearer hereof walking (while here he lived) in equity before God, was by him accordingly rewarded, by being extraordinarily taken away from this unrighteous World.

But notwithstanding that these, and sundry the like names thus found in the *Teutonick*

tongue, are very apt and proper to the persons by them intended, yet may this rather serve to shew the efficacy of this tongue, that is able to yield as fit and proper significations for these most ancient names, as the very *Hebrew* it self; than that before it should challenge place of the *Hebrew*, which yieldeth not only apt and proper significations for them also, but hath in all reverend Antiquity carried the reputation and credit of being the first Language of the World. It may therefore unto us suffice, that if the *Teutonick* be not taken for the first Language of the World, it cannot be denied to be one of the most ancientest of the World. And so undoubtedly taking it to be, let us look a little farther into the worthiness and property thereof.

God and good.

The Name of the Almighty, Maker, and Creator of all things, is generally in all this great and spacious tongue called God, and from the word God, is derived the word Good. See now how aptly this accordeth, and how the signification of this word doth also shew the coherence thereof unto the chiefest good, for that indeed all good cometh from God. But the like derivation and proper coherence is not found in the *Latine* between *Deus* and *Bonus*.

Devil and evil, anciently deofel and eofel.

In like sort, the malignant enemy of God and all goodness is in this tongue called Devil, and whatsoever is of no vertue or goodness, is called evil, see now how evil adhereth to devil, who is indeed the chief substantive to which this adjective belongeth.

The

The name of **Heaben**, albeit it was of our Anceſtors written **Heofen**, yet carried it like ſence or ſignification as now it doth, being as much to ſay as **Heaben**, or **heabed up**, to wit, the place that is elevated.

Hell being oppoſite, and contrary thereunto, hath like apt appellation, as being **helled ober**, that is to ſay, hidden or covered in low obſcurity.

The name of **Man** in *Teutonick* is in *Latine* *Homo*, the female of which Creature we call **Woman**, and the *Latines* call her *Mulier*, howbeit the name of *Mulier* hath no dependance in ſound with the name of *Homo*, as our name of woman hath with man: It ſhould indeed be written **womb-man**, for ſo is it of Antiquity and rightly, the b for eaſineſs and readineſs of ſound being in the pronunciation left out: and how apt a compoſed word this is, is plainly ſeen. And as *Homo* in *Latine* doth ſignifie both man and woman, ſo in our tongue the feminine Creature alſo hath, as we ſee, the name of man, but more aptly in that it is for due diſtinction compoſed with womb, ſhe being that kind of man that is wombed, or hath the womb of conception, which the man of the male kind hath not.

Vir not being ſo general.

Man and woman.

Woman why ſo called.

Sundry other the like examples I could give of the worthineſs of our tongue, but theſe may here ſuffice, and the rather for that the explanation of many of our old *Engliſh* words do in this Chapter enſue.

The *Teutonick* tongue being, as before is ſhewed, one of the moſt ancient Languages of

the World, was alſo of very great amplitude; for as *Rodericus Toletanus* witneſſeth, and *Juſtus Lipſius* alſo affirmeth, all *High-dutch-land*, *Eaſtland*, and *Netherland*, as alſo the Kingdom of *Denmark*, *Norway*, *Sweden* and *England*, did all ſpeak this Language; and hereunto they might have added *Thul*, otherwiſe called *Iſland*, if not the reſt of the Northern Iſles beyond it.

Rodericus Toletanus. Juſtus Lipſius in his epiſtles.

But as all things under Heaven do in length of time incline unto alteration and variety, ſo do the Languages alſo, yea ſuch as are not mixed with others that unto them are ſtrange and extravagant, but even within themſelves do theſe differences grow and increaſe: the experience hereof is ſeen in this our now ſpoken-of *Teutonick* tongue, the high-*Dutch* differeth from the low, though they never do borrow from any extravagant Language: if any in ſpeaking or writing in any of theſe tongues do chance here and there to thruſt in a borrowed *Latine* or *French* word, it is more than he needeth to do, (ſeeing the *Teutonick* is moſt copious) and more alſo than is tolerable; ſuch bringing in of borrowed words being held abſurd and frivolous. The *Daniſh*, *Norwegian*, and *Swediſh*, do again differ from theſe, and ſome little each from other, and the *Iſland* ſpeech alſo: and yet none of them borrowing ought from any extravagant Language that originally is not of that nature. This is a thing that eaſily may happen in ſo ſpacious a tongue as this, it being ſpoken in ſo many different Countries and Regions, when we ſee that in ſome ſeveral parts of *England* it

ſelf,

ſelf, both the names of things, and pronunciations of words are ſomewhat different, and that among the Country people that never borrow any words out of the *Latine* or *French*, and of this different pronunciation one example in ſtead of many ſhall ſuffice, as this: for pronouncing according as one would ſay at *London*, I would eat moze Cheeſe if I had it, the Northern man ſaith Ay ſud eat mare Cheeſe gin ay hadet, and the Weſtern man ſaith, Cud eat moze Cheeſe an chad it. Lo here three different pronuntiations in our own Country in one thing, and hereof many the like examples might be alleadged.

Theſe differences in one ſame Language do commonly grow among the common people, and ſometimes upon the parents imitating the ill pronuntiation of their young children, and of ill pronuntiation, laſtly enſueth ill writing. Other Languages no doubt are ſubject unto the like, yea thoſe three that are grown from the *Latine*, as the *Italian*, *Spaniſh*, and *French*, which to avoid other examples, may appear in the name in *Latine*, of *Jacobus*; which in *Italian* is grown to be *Giacomo*, in *Spaniſh Diego*, and in *French Jaques*.

The Netherland and Eaſtland ſpeech draweth nearer to the old *Teutonick* than the high *Dutch*.

A queſtion (me thinks) may here be moved, That ſeeing the *Teutonick* is ſo far ſpread, and alſo varied, which then it is, that we may hold for the more ancient, or the righteſt, and leaſt varied from the firſt original, that is, Whether the high-*Dutch*, low-*Dutch*, or Eaſtlandiſh-*Dutch* be it? To this I anſwer, That as the Maritime parts of Countries were inhabited be-

fore the Inlands that lie fartheſt from the Sea, the ancient Language was there firſt planted, and is like to have been moſt varied by ſuch as went afterward to dwell more higher, and diſperſed abroad in the Country, and therefore I hold the Eaſtlandiſh and Low-*Dutch* to draw more nearer the true Original than the High-*Dutch*. And for further proof hereof, it is to be noted, that all ſuch Writings as are found in the old *Teutonick*, do more nearer agree to the ſpeech of theſe parts, than to the High-*Dutch*. And as for the more varied *Teutonick* of *Denmark*, *Norway*, and *Sweden*, it is to be underſtood, that theſe Countries were not peopled ſo ſoon as *Germany*, but afterward, when *Germany* ſo abounded with people, that they were conſtrained to ſeek habitations more Northerly, where the *Germans* at the firſt, by reaſon of the greater cold and barrenneſs of the ſoil, would not chuſe ſooner than in *Germany* to make their dwelling places.

And whereas ſome may further object, that as we find the written *Teutonick* of ſome Ages paſt, to be varied from that which now modernly is uſed; ſo peradventure was that *Teutonick*, that we find ſo anciently written, much varied from that which was uſed ſome Ages before.

To this I anſwer, That I am not of that opinion for divers reaſons, and chiefly becauſe people in former Ages were nothing ſo curious, or delighted with varying their ſpeech, as of late Ages they are grown to be, but kept their old Language as they did their old faſhion of apparel;

rel; in both which the World hath of latter Ages more than in former times been delighted, and in this Age of ours much more than ever: Inſomuch as the *Germans* themſelves, who have been eſpecially noted in former times, not to be delighted in changing their long continued manner of apparel, are now alſo faln to the change thereof: ſome of them imitating the faſhion of the *Italians*, others of the *French*, and others of the *Spaniſh*, all which may argue this Age of ours more given to change, than any other time whatſoever.

This Age more given to variety than any other.

Furthermore, whereas it may be objected, That ſeeing there is ſuch variety found in the ſpeeches of ſo many ſundry Provinces, as do now ſpeak the Modern *Teutonick* tongue, each being in length of time grown to ſome difference in words, and pronuntiations from other, and to have framed ſome words in peculiar uſe to it ſelf: how then may a man find out, where and which be the words which are indeed of the ancient and very *Teutonick* tongue? To anſwer this in brief, and at once; they are infallibly all thoſe words which do ſtill remain in general uſe thorowout all the Countries where any kind of *Teutonick* is ſpoken, and thoſe alſo that remain in uſe in the moſt part of thoſe Provinces, though the reſt may have left or forgotten them: For albeit as is aforeſaid, every Country may have ſome difference in it ſelf, yet an infinite number of words do remain ſo diſperſed among all, or common to all or the moſt part, that howſoever the Orthography may here and there perhaps through different pronuntiation

happen to be varied, (and ſo of ſome not diſcerned for ſuch as they truly be) yet are ſuch words truly all one, and undoubtedly of the firſt, and moſt ancient *Teutonick* tongue.

And as touching our *Engliſh* tongue, which is more ſwerved from the Original *Teutonick* than the other Languages thereon alſo depending: this is the leſs to be marvelled at, becauſe we are by the Sea ſequeſtred from the main continent where moſt it is in uſe: an example hereof we may note in our *Corniſh-men*, who being ſequeſtred from the *Welſh-men* but by a little Arm of the Sea, do alſo vary from them in their Language, though not ſo much as the *Britains* in *France*, who are yet more ſeparated: and yet was the Language of theſe three originally one, which their ſpeeches albeit ſomewhat differing, do yet ſufficiently witneſs.

And notwithſtanding the ſo much ſwerving of our tongue from the original, I durſt for a trial of the great dependance which yet it holdeth with that which being iſſued from the ſame root is ſpoken in the continent, write an Epiſtle of choſen out words yet uſed among the people of ſundry Shires of *England*, as alſo of the people of *Weſtphalia*, *Frieſland*, and *Flanders*, and the Countries lying between them, that ſhould well be underſtood both of *Engliſh-men* and *Dutch-men*, ſo great is the nearneſs of our unmixed *Engliſh* with their yet uſed *Dutch*. It is not long ſince that an *Engliſh-man* travelling by Waggon in *Weſt-Flanders*, and hearing the Waggoner to call unto his man, and ſay, **De ſtring is loſs, bind de ſtring een de Waggen** haſt.

An example of the nearneſs of our Language to the *Dutch*.

haſt. Preſently underſtood him as if he had ſaid, The ſtring is loſt, bind the ſtring on the Waggon faſt, and deeming the fellow to have been ſome *Engliſh* Clown, ſpake unto him in *Engliſh*. I have divers times in noting the nearneſs of that and our Language, obſerved certain of our old Country rimes to accord with theirs, both in ſelf-rime, and ſelf-ſence, which is a very great argument of the ancient nearneſs of our and their Language.

As for example:

We ſay, Winters Thunder is Summers wonder.
They ſay, Winters Donder is Somers wonder.

We ſay, An Appel in May is as good as an Eye.
They ſay, En Apple in Mey is ſo goet als an Eye.

Our particular Language albeit it could not by the *Normans* be changed, but that both the Noble name of *Engliſh-men*, and their *Engliſh* ſpeech did ſtill remain, yet became it by their coming among them to be much mixed with *French*: and here concerning this Language which now beareth the name of *French*, I hold it not amiſs to take occaſion to give the Reader ſome knowledge more than is vulgar: The Country of *Gallia*, now called *France*, was anciently inhabited of the *Gauls*, but what Language

guage the *Gauls* did ſpeak, is now in ſome queſtion: *Cæſar* ſaith in the beginning of his Commentaries, that they had among them three Languages, but I ſhould rather think that they only differed as the High-*Dutch*, Low-*Dutch*, and Eaſtlandiſh-*Dutch*, when that they were three ſtrange and diſtinct Languages.

How *France* & *Spain* came to ſpeak broken *Latine*.

The *Romans* having brought the Country of *Gallia* under their ſubjection, did ſeek to bring the people to ſpeak the *Latine* or *Roman* tongue, and to that end did ſet forth all their Edicts, Proclamations and publick Writings in *Latine*: The like whereof they alſo practiſed in *Spain*, where the *Cantabrian* or *Biſcain* tongue was before generally ſpoken, but by this means the common people both of *Gallia* and *Spain*, were within a while brought from their old Languages to ſpeak a broken kind of *Latine*, each Nation apprehending and pronouncing it after his manner, and either calling it the *Roman* tongue. The *Spaniards* calling to this day ſuch Verſes as they make in their Language, by the name of *Romances*: And ſo did the *French* alſo, as may appear by the Title of the Poeſie written in *French* by *John Clopinel* alias *Meung*, by him intituled, *Le Romant de la Roſe*, and afterward tranſlated into *Engliſh* by *Geffery Chaucer*, with the Title of *The Romant of the Roſe*. Moreover, a ſtranger travelling in the Country of *Liege*, and not ſpeaking the Country Language, ſhall ſometimes hear the *Peaſant* ſay unto him, *Parle Romain*, that is, *Speak Roman*, meaning the Language which themſelves do ſpeak; which being anciently taken from the *Romans* as afore-

Whence the name of *Romances* or *Romant* cometh.

aforeſaid, remaineth by tradition among the Country-people, with the name of the *Roman* tongue.

The *Gauls* thus having loſt their ancient Language, and learned a broken or corrupt kind of *Latine*; *Faramond* after his coming out of *Germany*, with his *Franks* or *French* people anciently of that Country, and entring into *Gallia*, (much about the time as I have noted before that *Hingiſtus* with the *Saxons*, who were Neighbours in *Germany* to the *Franks* entred into *Britain*) both he and his people ſpake their own *Frankiſh* or *French* tongue, to wit, a kind of *Teutonick*, which after the ſpeakers thereof had gotten this other name. This Language there continued the Reigns of *Faramond*, *Cloaion*, *Merovee*, *Chilperic*, *Clovis*, *Childebert*, and *Clothaire*, unto the time of *Cherebert*, who was the eighth *French* King, and as ſaith *Venantius Fortunatus*, which *Papirius Maſonius* alſo affirmeth, ſpake both his own natural *Frankiſh* or *French* tongue, and the Language which the *Gauls* then ſpake, and was the firſt of the *French* Kings, ſaith this ancient Author *Venantius*, that ſpake *Latine*, meaning the corrupted *Latine* Language which the *Gauls* then uſed: The which he alſo brought in uſe among his people. And the *Gauls* now mixing themſelves with the *Franks*, and with them becoming one Nation, they were content to loſe their ancient name of *Gauls*, and with them to bear the name of *Franch*, or *French-men*, and becauſe the name of *Franch*, or *French*, was now made general, the broken *Latine* Language uſed of the *Gauls*, became

Venantius Fortunatus libro 6.

came within a while to be called after the people, which now generally ſpake it, and ſo carried as until now it doth the name of the *French* tongue, and generally extinguiſhed the ancient and true *French* tongue indeed, leaving notwithſtanding many words thereof mingled with this latter, which therein do yet remain.

See *Girard Du Haillan.*

And becauſe the aforeſaid old and true *French* was in effect all one with our ancient *Engliſh*, I will, to ſatisfie the curious Reader, give him here a taſte thereof in theſe few inſuing Verſes, which I have taken out of *Otfridus* his Preface to the four Goſpels, by him Tranſlated about eight hundred years paſt, out of *Latine* into old *French* rime. Thus they are:

Otfridus in præfat. Euan.

Nu wil ih ſcriban unſer heill,
Now will I write our health,
Salvation.

Old *French.*

Euangeliono deil,
Of the Goſpel the deal,
the part.

So iſt nu hiar begunun,
So is it now here begun.

In Frenkiſga tungun,
In the French tongue.

Hereby may appear to ſuch as are any whit acquainted with our old *Engliſh* tongue, what great nearneſs was between that and this ancient *French*. Howbeit the Author being a Scholar,

lar, hath framed two of these his words from the *Latine*, which indeed do not properly belong to his own Language, that is, *ſcriban*, and *Euangeliono*.

After him, *Willeramus* Abbot of *Mersburge*, translated likewise out of *Latin* into old *French*, *Canticum Canticorum*, whereupon he made his learned Paraphrasis. One of his Chapters among the rest he beginneth thus: *Willeramus* Abbas Merſburgenſis.

Stand uph Friundinna min, ilege,
Stand up she friend mine, speedily.

Min Duna, min ſcona, and kim,
My Dove, my fair, and come.

Such like Language is all the rest: and hereby it may be seen, that the old *French* and the old *Engliſh* had then as great affinity together as our Northern and Southern *Engliſh* have at this day.

The *French*, as is said, having left this Language, and entertained another under the same name, the *Normans* coming afterward to settle among them, brought with them an ancient Language of their own; which if they had still kept, and brought into *England*, *Engliſhmen* and they had not seemed so great strangers one to another, neither had they made any more alteration in our tongue than did the *Danes*, because it was indeed the same Language, and in effect all one with ours. But they did in the time of their being in *France* prove so good Scholars, that as the *French* forgat their ancient

Teutonick

Teutonick tongue, and learned the Language which the *Gauls* in ſtead of their own ancient loſt Language did then ſpeak, ſo they alſo learned the ſame, and loſt their own, and that in the ſpace, as in the foregoing Chapter hath been ſaid, of one hundred and fifty years. And now coming therewith to our Country, they could not Conquer the *Engliſh* Language as they did the Land, howbeit, as already I have noted, they much mingled and tempered it with their *French*.

Some few Ages after came the Poet *Geffery Chaucer*, who writing his Poeſies in *Engliſh*, is of ſome called the firſt Illuminator of the *Engliſh* tongue: of their opinion I am not, (though I reverence *Chaucer* as an excellent Poet for his time.) He was indeed a great mingler of *Engliſh* with *French*, unto which Language by like for that he was deſcended of *French*, or rather *Wallon* race, he carried a great affection.

Chaucer mingled our *Engliſh* tongue with the *French*.

Since the time of *Chaucer*, more *Latine* and *French* hath been mingled with our tongue than left out of it; but of late we have faln to ſuch borrowing of words from *Latine*, *French*, and other tongues, that it had been beyond all ſtay and limit, which albeit ſome of us do like well, and think our tongue thereby much bettered, yet do ſtrangers therefore carry the far leſs opinion thereof, ſome ſaying that it is of it ſelf no Language at all, but the ſcum of many Languages; others that it is moſt barren, and that we are daily fain to borrow words for it (as though it yet lacked making) out of other Languages to patch it up withal; and that if we were

were put to repay our borrowed ſpeech back again to the Languages that may lay claim unto it, we ſhall be left little better than dumb, or ſcarcely able to ſpeak any thing that ſhould be ſenſible. Our tongue diſcredited by our Language borrowing.

For mine own part, I hold them deceived that think our ſpeech bettered by the abundance of our daily borrowed words, for they being of another nature, and not originally belonging to our Language, do not, neither can they in our tongue, bear their natural and true derivation; and therefore as well may we fetch words from the *Ethiopians*, or Eaſt or Weſt *Indians*, and thruſt them into our Language, and baptize all by the name of *Engliſh*, as thoſe which we daily take from the *Latine*, or Languages thereon depending; and here hence it cometh, (as by often experience is found) that ſome *Engliſh-men* diſcourſing together, others being preſent, and of our own Nation, and that naturally ſpeak the *Engliſh* tongue, are not able to underſtand what the others ſay, notwithſtanding they call it *Engliſh* that they ſpeak.

And here, among choice of many, to ſhew one example of the inutility of this kind of ſpeech, will not be needleſs. So fell it out not many years paſt, that a principal Courtier writing from *London* to a Perſonage of Authority in the North parts, touching the training of men, and providing Furniture for War, willed him among other things to *equippe* his Horſes: the Receiver of the Letter, with ſome labour came at the laſt to the underſtanding of it all, except *equippe*, whereof in no ſort he could Equipping of Horſes.

conceive

conceive the meaning; in the end he conſulted about it with divers Gentlemen in the Country thereabouts, but none could reſolve him. It was among them remembred that we uſed in our language the word *quipping* and the word *whipping*, the firſt not proper for horſes, but ſometimes uſed to men; the latter not fit for Gentlemens horſes, but for Carters Jades. In fine, none of them all being able to find in all the *Engliſh* they had what *equippe* might mean, a Meſſenger was ſent of purpoſe to the Court at *London* to learn the meaning thereof, of the Writer of the Letter.

I will not cloy the Reader with other ſuch examples, nor with the repeating of ſuch like diſcourſes as he uſed, that told how as he itenerated he obviated a rural perſon, and interrogating him concerning the Tranſitation of the time, and the demonſtration of the paſſage, found him a meer ſimplician; whereas if in his true ſpeech he had asked him, what was the Clock, and which had been his way, his ignorance might of the ſimplician have been informed in both.

Such examples (however we delight in ſtrange Language borrowing) do when we hear them ſound very ſportful in our own ears; and therefore give more liberty to ſtrangers to be in this caſe merry with us, ſeeing they may ſay they have nought elſe for the loan of their words. But doubtleſs if our ſelves pleaſed to uſe the treaſury of our own tongue, we ſhould as little need to borrow words from any Language, extravagant for ours, as any ſuch borroweth from us, our tongue in it ſelf being ſufficient and copious enough,

Our tongue is moſt copious if we pleaſe to make our moſt uſe thereof.

enough, without this daily borrowing from ſo many, as take ſcorn to borrow any from us.

And now fearing leſt wading further herein, I might become offenſive, where I endeavour to pleaſe, I will here ſeek to content the curious Reader, by Alphabetically explaining a number of our moſt ancient *Engliſh* words, ſome by their modern Orthography, others by ſhewing (with the ſignification of them) what *French* words we have taken in ſtead of them, as alſo ſuch as we have not left off, but ſtill uſe for choice, though we have borrowed words in *French* to like ſenſe.

A.

Abogen. *Bowed.* Hereof a Bow taketh name, becauſe it is made to be **abogen** or *bowed*, when therewith we ſhoot: a bough of a tree is alſo ſo called, for being apt to be **abogen** or *bowed*; and **bows** at the very firſt invention of them were made of **boughs** of trees, and ſo accordingly in our ancient Language took that name.

Acenned, or **akenned**, for that *c* and *k* are in our ancient Language pronounced alike; ſignifieth **brought forth**, or **born**, we yet ſay of certain beaſts, that they have kenled when they have brought forth their young ones.

Acyrred, or **Kyred.** We uſe for this the *French* word *Turned.*

Adle, ill, or diſeaſed. We yet uſe to call eggs adle, when they are corrupt and ill.

Adzuncen or **forðzunken.** *Drowned*, hereof cometh alſo our word drunken, he that is drunk being as it were inwardly drowned.

Aeker, or **aker.** A *Corufield* or *Cornland*, we now uſe the word *Aker*, for a certain ſpace or meaſure of ground.

Ae'ta, Ehta or **Eghta.** *Inheritances*, or owned poſſeſſions.

Aelc or **Aelk.** We have ſince made it *Each.*

Aelſwa we now write, and pronounce it *Alſo.*

Aethelboren-man, or **Ethelborn-man.** *A Noble-born-man, A Noble-man born*, alſo a Gentle-man by birth.

Aethzine. We uſe for this the *French* word *Touch.*

Aethzined, or Athzined. We uſe in ſtead hereof *Touched.*

Aetiwd. *Appeared.*

Afed. *Fed*, or after the *French*, *Nouriſhed.*

Afgod. An *Idol.* Afgodnes. *Idolatry.*

Agene, or Eagen. *Own*, *proper.*

Agilt. *Recompence.*

Agoten. *Poured out*, Goters otherwiſe Gutters are accordingly ſo called.

Ahild. *Hidden*, we alſo derive for this from the *French* the word covered.

Alder, ſignifieth Of all, and ſeemeth as abridged of the words, Of all that are, and uſed in the ſuperlative degree: as for example:

Alder-beſt. *Beſt of all.*

Alder-earſt. *Firſt of all.*

Alder-leſt. *Laſt of all.*

Alder-lieſeſt. *Beloved'ſt of all.*

Alder-meaſt. *Moſt of all.*

Alder-ſconeſt, or alder-faireſt. *Moſt beautiful of all.*

Alder eldeſt. *Oldeſt of all*, and ſo forth of a great number the like.

Algeats. *Every way*, or *however it be*, &c.

Aliſed. *Allowed*, *Licenſed.*

Aliſe. *Releaſe.* Aliſed. *Releaſed.*

Aliſedneſs. *Releaſing*, *Ranſom*, *Redemption.*

Ana. *Only*, or *alone.*

Andede. *Confeſſed.* Andeding. *Confeſſing.*

Anlines. *A reſemblance*, alſo an *Image.*

Anliſen. *Livelihood*, ſubſtance, commodities.

Anſina, or anſine. *One ſeen*, or a thing looked

on, we uſe for this the *French* word *Face*.

Anweald. *Authority, Power.*

Anwird, or **anword.** *An anſwer*, or a reply.

Areared. *Set up*, erected, edified.

Arindzaga. An *Errand-bearer*, a Meſſenger, and ſometimes an Ambaſſadour.

Aſinder. A ſunder, ſeperate.

Aſtige, or **ſtighe.** *To aſcend*, or mount up.

Aſtieging, or **ſtieging.** *Aſcending.*

Aſtieguung. For this after the *Latine* we ſay *Aſcenſion.* From aſtige, we derive many words of mounting upwards, as **ſtigh-ropes**, which we now pronounce **ſti-ropes**, being firſt deviſed with cords or ropes before they were made with Leather, and Iron faſtned to it. Alſo *ſtighel*, now of us pronounced *ſtile*; *ſteghers*, now *ſtayers*, and the like.

Aſtired. *Stirred*, moved.

Athened. *Extended*, ſtretched out.

Atugon, or **Atogon.** *Drawn.*

Awritten. *Written.*

Awarpen, or **Awurpen.** *Thrown or caſt.* We call in ſome parts of *England* a mouſ a *Mould-warp*, which is as much to ſay as a *caſt-earth*, and when planks or boards are awry, we ſay they caſt, or they *warp.* *And-warp*, anciently **Hand-warpe**, took that name, as is ſaid, of hands being there cut off, and caſt into the River of *Skeld.*

Awild, or **Aweld.** *Welded.* Or managed by ſtrength.

Awirgud. *Accurſed*, alſo ſtrangled or throtled, whereof we yet have the word *Wurried.*

B.

Bald. *Bold*, it alſo ſignifieth ſwift or ſuddain.
Bern. A *Child.* **Bearna.** *Children.*
Bern. A Barn for the keeping of Corn.
Bebode, or **gebode**, or **beod.** *Bidden* or commanded.
Bebodun. *Commandments.*
Bebiriged. *Buried.* See **Birig.**
Beclipt. *Imbraced.*
Bead or **Gibead.** *Prayer.* **Gebeadun**, Prayers. Hereof cometh the name of Beads, (they being made to pray on) as alſo of Beads-men.
Bead-faring. Going on Pilgrimage.
Begeond. *Beyond.*
Biſt. *Bee-iſt*, as, thou biſt, for thou art.
Beleawd. *Betrayed.* We yet call a naughty perſon a lewd fellow, which by the right ſignification of the word, is as much to ſay as a trothleſs or perfidious fellow.
Beloken, or **Belocud.** *Locked*, or faſt-ſhut.
Beudun. Bands.
Beheht, or **Beheght.** *Promiſe.*
Beom. *A tree*, we uſe the name now for the tree when it is ſquared out, calling it, *A Beam of timber*, whereby is meant a tree for building, for timbring in our old *Engliſh* is building.
Berg, or **Beorg.** Metaphorically a *Mountain.* See further hereof **Birig.**
Bergun, Beorgun, and **Bergena.** *Mountains.* See further of this in Birig.
Beſceawud. *Over-looked*, ſurviewed or beheld.

We ſay yet ſometimes that one looks a skeaw.

Beſcildiged. *Accuſed* of default or crime.

Beſmit. *Beſmutted*, made foul or defiled.

Beſwic. *Deceit.* **Beſwicen.** *Deceived.*

Beſwicer. *A Deceiver.* We now, though moſt improperly, and with a far-ſtrained ſence, call a Deceiver a *Coſener.*

Beſwungen. *Beſwinged*, ſcourged.

Betined. *Hedged about.* We uſe yet in ſome Parts of *England* to ſay tyning for hedging.

Bewand. *Wound up*, or wrapped up.

Bewedduð. *Wedded*, or eſpouſed.

Bewendud, or **Bewended.** *Turned* about.

Bygen, and **ſyllen.** *Buying*, and *ſelling.*

Bigſpell or **Biſpel.** *A parable*, a by-word, a proverb or phraſe of ſpeech.

Bilithe or **Bilida.** An *Image.*

Binne. *A Manger.*

Birt, or **Beorth**, or **Gebirt.** *Birth.*

Biſmor or **Biſmer.** *Blaſphemy.*

Blead *Fruit.*

Bletſud. *Bleſſed.*

Bliſs. *Joy.* **Bliſſing.** *Rejoycing* or joying.

Blith or **Blithe**, or **Blide.** *Joyful*, glad.

Blode. Blood.

Bocſtabe or **Buckſtaf.** *A Character* or letter for a Book.

Bode. *A Meſſenger*, a Tiding-bringer.

Bodiung. *Preaching.* **Bodud.** *Preached.* To **Bodige.** To *Preach.*

Bogas. *Boughs of tree.*

Bote, we now write it **boot.** It is a yielding of amends, or ſupplying a defect.

Bourn. *A water ſpringing out of the earth*, alſo the

the brook iſſuing thereof. **Bourn** is ſometimes taken for water it ſelf, and in *Brabant* a Well is called a **Bournpit**.

Bzeod. *Bread.*

Bzidas. *Birds*, properly young Fowls.

Bzothor or **Bzodor.** *A Brother.*

Bzidguman. It is abbreviated of *Bridge-goodman*, the good-man of the Bride.

Bzidgrome. *The Groom of the Bride*, becauſe on the marriage-day he ſerveth and waiteth on the Table of the Bride.

Bubſomneſs or **bugbſomneſs.** *Pliableneſs* or bowſomeneſs, to wit, humbly ſtooping or bowing down in ſign of obedience. *Chaucer* writes it **burſomneſs.**

Burg or **burugh**, whereof we yet ſay *Bourough*, or *Bourrow*. It metaphorically ſignifieth a Town, having a Wall, or ſome kind of cloſure about it: Alſo a Caſtle. All places that in old time had among our Anceſtors the name of *Bourrough*, were places one way or other Fenced or Fortified.

Burgun or **bugen.** *Bouroughs.*

Birige or **birigbe**, which ſignifieth moſt properly *To Hide*, and alſo *bury*, which accordeth with the ſame ſence, for that burying is a hiding of the dead body in the earth.

Birgen. *Hidden*, alſo a Grave.

Birgenum. *Graves.*

It was a thing uſually among our old *Saxon* Anceſtors, as by *Tacitus* it alſo ſeemeth to have been among the other *Germans*, that the dead bodies of ſuch as were ſlain in the field, were

not laid in Graves, but lying upon the ground were covered over with Turves, or Clods of Earth. And the more in reputation the persons had been, the greater and higher were the Turves raised up over their bodies. This some used to call **Biriging**, some **Beorging**, and some **Burig-ing** of the dead, all being one thing, though differently pronounced, and from whence we yet retain our speech of *Burying of the dead*, that is, hiding of the dead. Now because these **Birighs**, or **Beorghs**, *&c.* (being as much to say as hiding-places) seemed as Hills; the name of **Birigh**, or **Beorgh**, (now **Bergh**) became (though metaphorically) all *Germany* over, to be the general name of a Mountain, more than the name of a **Hill**, or **Dunn** there formerly used. I am the more willing to shew the Original all one: And properly signifying to shroud or hide, which may also appear by our calling in some parts of *England* the places made for Conies to hide and shroud themselves in, **Cony-beries**, or **Cony-buries**, and in other parts of *England* **Cony burrows**. The name also of *Burgh* or *Burrough*, now commonly written *Burrow*, which we give to some Towns, is from hence originally derived: places first so called having been with Walls of Turff, or Clods of Earth fenced about for men to be shrouded in, as in Forts or Castles. And where the word *Bury* is the termination of a City, as *Canterbury*, *Salisbury*, and the like, it metaphorically signifieth a high or chief place.

Bery, Bury, Burrow, whence derived.

Birthin. *A burden.*

Bismered. *Opprobriously used in speech,* or derided.

Bisne. An example. The

C or K.

THe Reader is to obſerve that the letter *C*, was with our Anceſtors taken and ſounded as *K*: moreover, when ſometimes a ſingle *v* or *w* followed next unto the *C*, then was it pronounced as *Q*.

Caſter. This is no ancient *Saxon* word, though often found in old *Saxon* writing: it is rather borrowed from the *Latine* word *Caſtrum*, betokening a *Caſtle* or *Fortreſs*, *caſter*, *cæſter*, *cheſter*, and *cæter*, being the terminations of the names of many places in *England*, do (as I take it) ſignifie all one thing, and that the places having ſuch terminations had Caſtles or Fortreſſes built by the *Romans* before our *Engliſh-Saxon* Anceſtors came into *Britain*.

Ceage. *A Key. Clavis.*

Ceapman. For this we now ſay *Chapman*, which is as much to ſay as a *Merchant* or Copeman.

Cemp, or **Kemp.** Properly one that *fighteth hand to hand*, whereunto the name in *Teutonick* of Kemp-fight accordeth, and in *French* of Combat.

Certain among the ancient *Germans* made profeſſion of being Camp-fighters or Kemp-fighters, for all is one; and among the *Danes* and *Swedens* were the like, as *Scarcater*, *Arngrim*, *Arnerod*, *Haldan*, and ſundry others. They were alſo called *Kempanas*, whereof is derived our name of *Campion*, which after the *French* Orthography ſome pronounce *Champion*.

A **Cempe** or **Kempe**. Is ſometimes alſo taken for a *Souldier*, in regard that his profeſſion is to fight.

Ceorle. Now written *Churl*, anciently underſtood for a *ſturdy fellow*.

Chidde. *Chid*, rebuked.

Cift. *Kiſt*, or kiſſed.

Clath. *Cloath*. **Clething**. *Cloaths*, garments.

Clough. A kind of breach down along the ſide of a Hill.

Clif. *A Rock* on the Sea-ſide, ſeeming cleft or broken off.

Clipud. *Called*, we do yet ſometimes ſay clepid, and yclepid, for called.

Cnapa. *A Boy*, Lad or Lackey, here hence cometh our name of knave.

Cncoriſſe. *A Generation*.

Con, varied into **coon**. *Stout*, or Valiant.

Cniht. Now *Knight*. See the ſignification thereof among the names of Dignities.

Cop. *A head*, alſo the top of a thing ſtanding in height.

Coſtnung, or **coſtning**. *Temptation*.

Coſtud, or **coſted**. *Tempted*.

Cote. *A little ſlightly-built Country-houſe*, alſo a place for ſheep.

Creaft. *A Handicraft*, or occupation.

Culfra. Whereof in ſome parts of *England* we yet retain the name *Culver*, otherwiſe we uſe the borrowed *French* name of *Pigeon*.

Cunne, or **Kenne**. *To diſcern*, or to know.

Cunne. Alſo ſignifieth *thankfulneſs*, or gratitude.

Cuth. *Known*, acquainted, familiar, as contrary-

wiſe

wiſe **uncuth** is *unknown*, uſual, *&c.*

Cweller, we now write **Queller**. *A Troubler*, alſo a Tormentor or Puniſher of men: it was alſo anciently ſometimes taken for a Hangman.

Cwene. Now written *Queen.* See the laſt Chapter.

Cwerterne. *A kind of Priſon.*

Cweth. Now *Quoth*, as when we ſay, quoth I, or quoth he.

Cwine. A *Quarn*, otherwiſe a Mill.

Cwith. A *Will*, a teſtament hereof remaineth yet our word *Bequeath.*

Cild. *Child.* **Child-heid.** *Child-head.*

Cin. *Kind* nature, *alſo Generation*, or off-ſpring.

Cine. *Natural.*

Cine-helme. It ſhould be **Cinings-helme**, but by abbreviation it is become **Cine-helme.**

It is as much to ſay as a *Kings Crown*, whereby it may appear that the Crowns of the moſt ancient *Engliſh-Saxon* Kings, were worn and uſed by them for their Helmets in War; and that it may be that the Crowns of all Kings were at the firſt intended for their Helmets, and made of different faſhion from other Helmets, for the more ornament of their Princely Perſons that wore them, who were by them to be known, reſpected and reverenced, *&c.*

Cining. By abbreviation of the two ſyllables into one, is become King, the name in our tongue of Sovereign Dignity: For the etymology whereof look in the laſt Chapter.

Cyningdome or **Ciningric**, do both anſwer to the *Latine* word *Regnum.* *Ciningdome* is by abbre-

abbreviation become *Kingdom*, the additions of dom and ric ſignifying both one thing, to wit, the *Juriſdiction* or *Dominion* belonging to ſome one publick perſon.

And whereas we ſay a Kingdom, they ſay in *Germany* a Kiningric: But whereas we ſay a Biſhoprick, they ſay a Biſhopdom.

Ciric, by abbreviation *Kirk*, and by thruſting in *C H* in ſtead of *C* or *K*, it was firſt alienated to *Chirche*, and ſince further off by the making of it *Church*.

Ciſte or **Kiſt**. *A Cheſt.*

D.

Dead-boot. *Offices or ſervice done for the dead.* It is ſometimes alſo uſed for penance.

Daeges-fare. A **Days fare**. *A days journey.*

Deal. A *Deal*, a part or portion.

Deald. *Divided*, parted, dealt out.

Dene or **Den**. Sometimes written **Dean**, and ſometimes

Denu. A *Valley*, alſo a Cave or hollow place in the earth.

Dear. *Grief*, harm or dolour.

Deman. A *Deputy*, a ſubſtitute.

Deorweorth. *Dear-worth*, precious.

Diht, or **Dight**. Meeter or Rime, hereof cometh our name of Dities, for things that be dighted, or made in Meeter. Dighting or indighting is alſo Proſe, ſet forth in exact order.

Dome. *Judgment*. **Dome-ſetle**. A Judgment-ſeat, a Tribunal.

Domes-

Domes-man. A *Judge.*

Duna, alſo **Duſa.** A *Dove.*

Dugud or **dought.** *Vertue,* we yet ſometimes call a man of ſtrength and valour a doughty man.

It is alſo written **Thugud,** whereof they uſe in ſome parts of *England* the word thewhes or thewes, to wit, vertues, good qualities, or parts of the mind. They ſay yet in the North, when a thing hath loſt his force or vertue, that it does not.

Drihten or **Drighten,** taken for the Name of the Lord, was by our Anceſtors only attributed to God: As Drighten God, for Lord God; which ſignifying as it ſhould ſeem the Righteous God, was unto Almighty God, who is moſt Righteous rightly appropriated; the Name otherwiſe of Lord, having with our Laford.

Dune. A *Hill,* commonly that ſtretcheth or extendeth it ſelf out in length. They call in *Holland* the ſand-banks which lie upon the Seaſide the Dunes. The Town of *Dunkerk,* rightly in *Engliſh* Dunchurch, hath had that appellation by being ſituate in the Dunes, or Sandbanks. We yet in ſome parts of *England* call Hill downs.

Dure or **Durh.** Now *a Door:* it is as much to ſay as through, and not improper, becauſe it is a **durh-fare,** or thorow paſſage.

Dure-weard. *A Door-warder,* a Door-keeper, a Porter.

Dwaſ-licht. That which we otherwiſe call the *Fooliſh-Fire.*

Dwolma.

Dwolma. A *Gulf*, otherwiſe in *Teutonick* an *Inham*.

Dwined, alſo for dwined. Vaniſhed away.

Dible or digble. *Secret.* Digbleneſs. *Secreſie.*

Dirſtelie. *Boldly*, or as we might ſay durſtingly, of one daring to do a thing of hazard or difficulty.

Diſige. *Fooliſh.* Diſega. *A Fool.*

E.

E. As alſo E *Law*, right or equity.

Ead, or Eath, or Ed. An *Oath*, alſo a plighted promiſe or covenant.

Eadihe. *Happy.* Eadihneſs. *Happineſs.*

Eadmode. *Humble.* Eadmoneſs. *Humility.*

Eagen. *Eien*, eyes, now in the *Netherlands Oghen.*

Ealdor. *An Elder*, A Senior.

Eldran, or ildran. Elders, (Seniors) alſo Anceſtors.

Eldorſcip. Elderſhip, Seniority.

Ear. Honour. Earweorthe. *Honour worthy*, honourable.

Earme. In the *Netherlands* arme: we have borrowed in place thereof the *French* word *Poor.*

Earmneſs. *Poverty.*

Earand. *An errand*, a meſſage.

Earna. *An Eagle.* Earnas. *Eagles.*

Earſt. *Firſt.*

Earſeagt. *Perjured*, alſo unſaid or denied.

Ethel or Aethel. *Noble* or *Gentle.*

Eathelic.

Eathelic. *Eaſily*, poſſible. **Ethe.** *Eaſie.* **Uneth.** *Uneaſie.*

Ece. *Eternal.* **Ecneſs.** *Eternity.*

Eft. *Again.* **Eftſona.** *Eftſoons*, forthwith, or again

Eltheodiſc-man. *Aliens*, Outlanders, men born in other Countries.

Eorthbiſung, or **Earthbibing.** *An earth-trembling*, an earth-quake.

Eorthanſtirung. *An earth-ſtirring*, an earth-moving, or earth-quake, as before.

Eow. *You.* **Eower.** *Your.*

Erebe, or **Erbe.** *Heritage*, or inheritance.

F.

Fange. *To take*, or apprehend. **Fengon.** *Taken.* **Fangoneſs.** Impriſonment, alſo a Priſon.

Fare. *Paſſage.* **Farewel.** *Paſs-well*, a well-wiſhing to ones proceeding, miſtaken for dyet, when we call meat fare.

Farud, or **Fared.** *Paſſed.*

Feader. *Father.*

Feawa. *Few.* **Feala.** *Many*, or much, the which word *much* we have borrowed from the *Spaniſh.*

Fel. *Fierce*, or cruel. **Fel** is alſo a *Skin.*

Fenne. *Clay.* **Clay** is alſo of our ancient Language.

Feoh. *Money*, we were wont to ſay Gold and Fee, alſo Officers require their Fees, to wit, the money due unto them.

Feoht,

Feobt, or **Feogbt**. Hereof we yet retain the word *Fight*.

Feozme, or **Ferme**. *A Farm.*

Feind or **Fiand**. We have for this borrowed the *French* word *enemy*. Yet we ſometimes call the Devil the Fiend of Hell, which is as much to ſay as the enemy of Hell.

Fiendas. *Enemies.*

Flazon. *A Flagon*, a bottle.

Fleaſc. *Fleſh.*

Flod. *Floud.* **Flowund**. *Flowing.*

Folkmote. *A Folk-meeting*, an aſſembly of people.

Foz.

As it is uſed as a Prepoſition, for the which they yet uſe in the *Netherlands* **boz**, and ſometimes **ber**, though not **boz**, as when they uſe it for abbreviation of **Man-der**, but in ſtead of **boz**. This Prepoſition **foz**, in many words we yet retain, though in nothing ſo many as our Anceſtors did.

Fozbeecum. *A ſigne*, hereof we have yet the name of beaken.

Fozbearned. *Burnt*, or burned.

Fozbere. *To forbear*, or indure with patience.

Fozcozſen. *Cut off.* **Fozdid**. *Deſtroyed.*

Fozcemed or **Fozdomed**. *Condemned.*

Fozgyme. *To tranſgreſs.* **Fozgimed**. *Tranſgreſſed.*

Fozletten. *Left*, abandoned.

Foze-read. *A Preface.*

Foz-

Foꝛſcrunken. *Shrunk up*, as members withered or dried up.

Foꝛſlegan. Omitting the Article ſoꝛ, we have of *Slegon* made *Slain.*

Foꝛ-ſpild or **foꝛ-ſpilled.** *Marred*, deſtroyed.

Foꝛe-ſpꝛeak. *A Speaker for one*, an Advocate or Mediator.

Foꝛth-ferd. *Departed*, or gone forward.

Foꝛetige or **foꝛeted.** *A ſhewing forth*, a Fayr or a Market, where things are ſet to open view.

Foꝛwoꝛt or **foꝛwꝛought.** *Forfaited.*

Foꝛwꝛeged. *Accurſed*, anciently alſo for-banned.

Foꝛ-wurth. *To unbecome*, to decline, to periſh.

Franc. *Free*, at liberty, not under bond.

Freated. *Eaten*, alſo devoured.

Frid, Frede, or **Ured.** Our word Frid, Frede or Vred, for all is one, being long ſince left; we uſe in ſtead thereof our borrowed *French* word *peace*, which the *French* take from the *Latine* word *Pax.*

Fremit or **Fremd**, *Strange* **Fremitling** or **Frendling.** *A Stranger.*

Freund, or **Freond**, or **Friund.** We write now *Friend.*

Freundine or **Freundina.** *A Woman Friend*, a ſhe Friend; by omitting this, and other like ancient words, our Language is grown defective, as for example:

If one ſay that he met or ſpake with a Friend of his, it appeareth not whether it were with a man or a woman, whereas we might in our Language as well diſtinguiſh the Maſculine from the Feminine as others in other Languages do.

Fuglas. *Fowls*, in the *Netherlands* they ſay *Voghels*.

Fulfremed. *Perfect*. Fulfremednes. *Perfection*.

G.

Gaſt or Geeſt. *A Ghoſt*, we have alſo from the *Latine* the word Spirit.

Gafol. *Tribute*, Tax or Cuſtom.

Geal. *Gile*, or guile, fraud or beguiling.

Gear. *Year*, It is here to be noted as in ſundry the like words, that our Anceſtors uſed indifferently ſometimes *Ge*, in ſtead of *Ye*, as here in Gear for Year, in Geman for Yeman, alſo Given for Yeven, *&c.*

Ge.

This Prepoſition was of our Anceſtors very much uſed, and it is yet exceedingly uſed in the low-*Dutch*, where according to their uſual manner of pronouncing with aſpiration, they uſe to put an *h* to it, and ſo make it ghe. We have ſince altered it from ge to *y*, which yet we ſeldom uſe in Proſe, but ſometimes in Poetry for the increaſing of ſyllables, as when we ſay ywritten, ydoluen, ycleped, ylearned, ybroken, and the like.

Gebead. *Prayer*. Gebeaden. *Prayers*, our word Prayer we have from the *French* word *Prier*.

Gebſetſud, or Gebſetſed. *Bleſſed*.

Gebode.

Gebede. *Bidden*, commanded. **Gebodung.** *A Commandment.*

Gebozen. *Born.* In Poetry we yet ſometimes in ſtead of *Geboren*, ſay *Yborne.*

Gecend. *Brought forth.* See acenned. **Gecind**, kindred.

Gecozena, or **Gecozen.** *Choſen*, elected, a Prince Elector is in the high-*Dutch* called a **Cozefurſt.**

Geclipod. *Icleped*, cleped or called.

Gecirred. *Turned.* See aclrred or kired.

Gedon. *Done*, ended, or after the *French* finiſhed.

Gedoluen. *Doluen* or idoluen.

Gedzeffneſs. *Offence*, ſcandal.

Gedzebt or **Gedzegbt.** *Vexed*, troubled, alſo menaced.

Gedwolen. *Strayed*, or gone aſtray.

Gefean or fean. *Gladneſs*, we yet ſay glad, and fain.

Gefengon. *A Priſoner.* **Gefengeneſs.** *A Priſon.*

Gefeobt hr **Gefecgbt.** *Fighting.*

Geferan. *Fellows*, or equals, we yet ſometimes ſay *feers.*

Getrefrid. *Comforted*, alſo pacified.

Gefullod. *Baptized.* **Gefullung.** *Baptizing.*

Gegearwod. *Prepared* made ready.

Gebeal. *Whole*, or more rightly *hole*, ſound, intire.

Gebealud. *Healed*, cured.

Gebend. *A hand*, or night approaching.

Gebeartud. *Hearted*, incouraged.

Gebird. *Heard.*

Gelathe, or **Gelade.** *To invite.* **Gelethud**, *Invited.*

Geleaf. *Belief*, faith.

Gemang. *Among*. In the North they yet ſay imang, or amang.

Gemearun, or Gemearcun. *Limits*, *Confines*, partings or ſeparations of one mans Land from another.

Gemen. Hereof having turned the ge to ye, as before is ſaid, we have made it Yemen, the word Gemen ſignifieth common, ſo as a Yeoman ſignifieth a Commoner of the Realm.

Yeoman.

Gemengud. *Mingled*, together.

Gemund. *Minded*, over-thought, reſolved in memory.

Gemete. *To meet*. Gemotun. A meeting.

Genealeathe. *To approach*. Genealeathud. Approached.

Genemed. *Named*, or nominated.

Geneoſud. *Viſited*, alſo cured.

Genetherud. Nethered, brought low, debaſed.

Genoh or genogh. *Enough*, or inough

Geoznlyce or geoznlike. *Willingly*, deſirouſly.

Geplantud. *Planted*.

Gerihtwiſud. *Made righteous*, juſtified.

Gereſa. *A Reve*, an Officer having charge under another.

Geſamund. *Aſſembled*. Geſamung. *An Aſſembling*, a Congregating.

Geſceaf. *A thing ſhaped*, or created.

Geſceafung. *A ſhaping*, or creation. Whereas we now ſay in our *Engliſh* Creed, Creator, or Maker of Heaven and Earth, our old *Engliſh* Chriſtian Anceſtors ſaid, Sceaper of Heofen and Eorth, of the word ſceap, we have derived our word ſhape, which we now only take for the form

form or faſhion, whereas it anciently ſignifieth making or creation.

Geſcird. *Arrayed*, apparrelled or garniſhed.

Geſceald. *Delivered*, or given. We ſay now ſold, when ought is given in recompence of the value thereof.

Geſetneſs. *An inſetting*, an inſtitution.

Geſtrangod. *Strengthned*, made ſtrong.

Geſuwe. *Silence.* **Geſuwud.** *Silenced.* **Suwigh**, is abbreviated **Swige**, and is imperatively, *be ſilent:* our now uſed phraſe is improper to will one to hold his peace, when we would have him ſilent, for holding of peace is ceaſing from ſtrife, or from fighting, *&c.*

Getel. *Number.* **Geteald.** *Numbred.*

Gethead. *Language*, or an extern ſpeech.

Gethenc or **Gethenk.** *Thought.*

Gethencung. *Thinking.*

Getholod or **Getholid.** *Suffered*, or indured.

Gethild or **Gethuld.** *Patience.*

Getriwe. *True*, truſty.

Getimbrung. *Building.* We now call the wood prepared for building, *Timber.*

Gewaelt or **Gewaeld.** *Force* or violence, hereof we yet ſay to *weald* or menage.

Gewend. *Wended away*, turned from.

Geweng. *The cheek or wang.* Hereof the ſide-teeth are called wang-teeth. Before the uſe of Seals was in *England*, divers Writings had the Wax of them bitten with the wang-tooth of him that paſſed them; which was alſo therein mentioned in Rime, as thus:

In witneſs of the ſothe,
Ich han bitten this war with my wang tothe.

Gewiſlice or Gewiſlyke. *Aſſured* or aſſuredly.
Gewitneſs. *Witneſs.*
Gewrit. *A Writing*, an Inſcription.
Gewun. *A wonted manner*, a Cuſtom.
Gifuth. *A gift.*
Godſip. Now pronpunced *Goſſip.*
Our Chriſtian Anceſtors underſtanding a ſpiritual affinity to grow between the Parents, and ſuch as undertook for the Child at Baptiſm, called each other by the name of *Godſip*, which is as much to ſay as that they were ſib together, that is, of kin together through God. And the Child in like manner called ſuch his Godfathers or Godmothers, *&c.*
Godſpel. Now *Goſpel*; the name in our ancient Language of the ſacred Writings of the four Evangeliſts. A Spel is as much to ſay as a *Myſtical ſpeech*, an Oracle, or hidden knowledge.
Gold horð. *Treaſure*, to wit, Gold horded up together.
Goman. It ſhould be *Good-man*, the d for eaſineſs of ſound being omitted. It intends a married man, a houſe-holder.
Gram. *Angry.* Gramſcip. *Anger.*
Grundweal or Grundwal. *A Foundation.*
Gif. *If.*
Gifta. This was our ancient word for *Marriage.* The word Marriage we borrow from the *French*: Gifta is not unfit for that, the one party is given to the other.

Gift

Gifu or Gife. *Grace.*

Gild. *A Confrery*, or brother-head.

The Gilds or Confreries were commonly made of the richer ſort of Citizens.

Gild brother. A *Confrater*, one that is a Brother or Confrere of the *Gild.*

Gilt. A *fault*, or crime. Giltas. *Faults.*

Git. *Yet.*

H.

Hafok. A *Hauk.* Hafocas. *Hauks.*

Halige, or Haligbe. Hence we have yet our word *Holy.*

Hana. A *Cock.* Henne. A *Hen.* Cicenum. *Chickins.*

Handſex. A *Faulchin.*

Handwyrht, Handwyroht. *Made with hand, artificial.*

Hael or Hail. *Safe*, well in health, ſafty, alſo ſalvation.

Our Anceſtors uſed it in ſtead of *Ave*, as a word of moſt well-wiſhing, as when they ſaid, *Hail Mary*, &c I find the name of our Lord *JESUS* to be in our ancient *Engliſh* tranſlated *Hælende*, that is to ſay, *Saviour* or *Salvator.*

Heafod. This by abbreviating of two ſyllables into one, is now become *head.*

Heafod-pan. A *Scull*, a Head-pan.

Heafling. A *Captive.*

Healle. A *Hall*, alſo a Mannor-Houſe.

Heathen. A *Heathen-man*, a *Pagan.*

Helme. A *Helmet*, alſo a Crown.

Hee. *She*, in some places of *England* they yet say heo, or hoo in stead of she.
Heord. *A Heard* of Cattle.
Here. *An Army.* **Heretoga.** *A Leader or Conductor of an Army.*
Hereberga. *The lodging-place of the Army.* It is since in the *Netherlands* become the name of an Inn Ostery of Victualling House.
Heim. *A coverture*, or covered place, a shrouding place, metaphorically a House or Residence.
Hi or **Hibe.** *They.*
Hired. *A Linage*, a Family.
Hiwe. *Colour.*
Hulweard or **Howlweard.** *A House-keeper, pater-familias.*
Hund. *A Hound*, a Dog. **Hundas** or **Hundun.** *Dogs.*
Hylle or **Hille.** *A Hill.*
Hyede or **Hyrde.** *An Herds-man.*
Hirdas. *Herds-men*, Shepheards or keepers of Beasts.
Hyrsum. *Obedient.*
Hyrsumness. *Dutifulness*, Obedience.

I.

Ic, or **Ich**, we now say **I**, as *I my self*, and for affirmation of a thing we also say **I**, as *I indeed*; which confoundeth the two words *Ego* and *Ita*; whereas **I**, when it is to betoken the first person, should be distinguished from **I**, when it standeth for **I** forsooth, or **I** indeed. Our Ancestors pronounced the **Ich** not as now some of our West-Country men do, but

as

as we ſhould do if it were written Igh, whereby it hath ſome aſpiration, as it alſo hath being written Ih, as it likewiſe was. But I for an affirmative is very bad, for it always ought to be written yea, and never I, as yea forſooth, and yea indeed, *&c.*

Idel. *Idle*, vain. Idelneſs. *Vanity.*

Inne or Ingeat. *An Inne*, a Houſe of common in-going, an Oſtery.

Inlathe. *To invite.* Inlathud. *Invited.*

Innoth. *The inward part of the belley*, or womb.

Jungling. *A Youngling*, a Youth, the Reader is to note that *I*, before any vowel, was ſounded as *Y*, and *Iongling*, as *Youngling*: *inw* alſo in ſome *Teutonick*, as *yow*, and the like.

K.

THe Letter *C.* as before hath been ſaid, our Anceſtors uſed for *K.* or indifferently the one for the other: And therefore words that begin with *K.* are to be ſought before in the Letter *C.*

L.

LAy. *A Song*, it is ſometimes written Ley, and ſometimes Leid. Of this cometh the name of Ballad, which is as much in ſignification as a Song of an act or deed done.

Laf, or Hlaf, for ſo was it moſt written, was with our Anceſtors their moſt uſual name for Bread, though they had alſo the word Breod, from

from whence we have now our name of *Bread.*

Laford, written **Hlaford**, by abbreviating of the two ſillables into one, it is become **Lord**. See more hereof in the laſt Chapter.

Lage, pronounced as **Laghe**. *An uſual Cuſtom*, a Law, alſo a Tradition.

Lendwaltun. *Rulers*, that weald or manage the publick affairs of the Country.

Langſum. *Longſome*, tedious. **Longſomneſs**. *Tedionſneſs.*

Lare. Hereof we have our word *Lore*, which is as much to ſay as Learning or Doctrine.

Lareow. A *Maſter*, our ancient word **Lareow**, is as if it were to ſay, a *Learn-yow*, *a Maſter*, that teacheth ſome Art or Science.

Leafdian, or **Hleafdian**. Hereof by abbreviation cometh our name of **Lady**. See more of this in the laſt Chapter.

Leard. *Learned.*

Leaſe. *Fals.* **Leaſungs**. *A Leaſing*, a Lye.

Leaſe-gewitneſs. *Falſe-witneſs.* **Leaſe-witegas**. *Falſe Prophets.*

Leaſe. *To gather together*, we yet ſay leaſing of Corn.

Leod, **Lud**, and **Lupd**. For all is one though the Orthography differ, is *Folk*, or according to our *French* word people.

Leof or **lief**. *Deer*, or beloved **Leofeſta**. *Liefeſt*, belovedſt.

Leoht or **leoght**. *Light*, properly the Air.

Leozning-cniht, or **Learning-knight**. *A Diſciple.*

Lic or **lich**. *A dead Corps.* Whereof the reputed unlucky

unlucky Night-Ravens are called *Lich-foules*, *Lich-field* in *Staford-ſhire* hath that name of the *Liches*, (more rightly to be pronounced *Lighes*) to wit, dead bodies of ſuch as were there ſlain

Lichym or **Lichame**. *A Body*, a Corps.

Leac or **leich**. *A Chyrurgion*, an apt name for him whoſe Art and Study appertaineth to the body of man.

Locas. *Locks* of hair, and ſometimes taken for hair

Loſſand. *Lof-ſong*. Lof is in our ancient Language praiſe, and Lof-ſong, as much to ſay as *A Song of praiſe-giving*.

Lufe. *Love*.

Lyfy-hade. *Lively-heyd*, means to maintain life.

Lyſan. *Brute*, or fame.

M.

Mage or **maghe**. *A Couſin*. **Magas**. *Couſins*, or Kinſolk.

Magaſcyp. *Kindred*, or Couſinage, the word Couſinage is fondly and improperly now of late uſed for deceit.

Magena. *Many*.

Manger, or **Monger**. This was our ancient name for a *Merchant*, now only an addition to divers Merchantable Trades, as *Ironmonger*, *Fiſhmonger*, and the like: the word *Merchant* we have from the *French*.

Maſſere. *A Merchant*, ſuch a one as keepeth a Shop of Mercery or ſmall Wares.

Man-

Manſlyhte. *Man-ſlaughter.*

Meaden. *A Maiden.*

Meader, ſometimes written Modor. *Mother.*

Maeg, or meahe. *To may*, or can.

Meagtha. *A Tribe*, or a Family.

Mealtide, The time of eating, as *Noon-meal* or *Even-meal*, for which we uſe our borrowed *French* words of *Dinner* and *Supper.*

Meara or Meare. *More.*

Mercod. We ſay now *Merſed* or *Amerſed.* It is rightly marked or quoted; as what one is to pay.

Mearſeth. *More than ordinarily known, famouſed* or magnified.

Mede. *Reward*, recompence. Medewyrſ. A Woman of mede or merit, deſerving recompence.

Menſca or Meneſca. Plurally Menſcan. This word Menſca or Meneſca, and ſometimes Menſce, was with our Anceſtors as much to ſay as a *Humane Creature* in general, to wit, either Man, Woman or Child, the high and low *Dutch* have it ſtill, though a little different in pronuntiation. It is a word of neceſſary uſe, as for example, a man beholding ſome living thing a far off in the Field, not well diſcerning what it is, will ſay it is either a Man or a Beaſt, now it may be a Woman or Child, and ſo not a Man, and therefore he ſhould ſpeak more properly in ſaying it is either a *Menſce* or a Beaſt, *&c.*

Mixen. Meoze. *Dung*, hereof the name of *Mixen* is yet uſed in ſome parts of *England* for a *Dung-heap.*

Meze.

Mere. *A Lake*, a Pool.
Micel or Mikel. We uſe for it in the South-parts of *England* the *Spaniſh* word *Much.*
Micel mede. *Great reward.*
Mid or Mit. *With.*
Midean. The *middle*, or *middeſt.*
Middeag. *Midday*, Noon.
Mightige. *Mighty.*
Mihtlic. *Mightily*, within might, poſſible.
Mild. *Mild.* Mildneſs. *Mildneſs.* It is anciently uſed for *Mercy.*
Mildheortneſs. *Mildheartedneſs*, mercy or compaſſion.
Muth alſo Mund. *A Mouth.*
Murcun. *Murmurring*, Grudging.

N.

Our Anceſtors uſed ſundry Negative abbreviations: as,

NAnthing. For, *Not any thing*, or *nothing.* Nath. For, *Not hath.* Nil. For, *Not to will*, or to be unwilling. Niſt. For, *Not wiſt*, or wiſt not. Nold. *Not would*, or would not.
Neaddere. *An Adder.* Neaddran. *Adders*, or Serpents.
Neafre or Nefre. *Never.*
Neabureas. After latter Orthography Neighbours.
Such as we call Husband-men or Clowns, they do in high *Germany* and in the *Netherlands* call Boors, as we alſo did in former time, though now we uſe not this word Boor for a Clown, but

but compoſed with neigh, to betoken *Proximus*, a neigh, or next dweller.

Nim. *Take.* **Niming.** *Taking.*

Nodded. *Compelled*, conſtrained.

O.

Ofergewrit. *An over-writing*, a Superſcription.

Ofermode or **Ofermode.** *Pride*, or inſolency.

Oferſcaedewud. *Over-ſhadowed.*

Ofſlead. *Slain*, killed. **Slean**, is alſo *ſlain.*

Offrung. *An Offering*, an Oblation.

Oker. Otherwiſe **Woker.** *Uſury.*

Onrope or **On roep.** That is a calling on, or urging, by crying, or calling upon one.

Omegang or **Ymegang.** *An about-going*, a proceſſion.

Ondread. *Dread*, fear.

Onfenge or **Onfehn.** *To receive*, ought.

Ongan. *Began.*

Ongen. *Againſt.*

Oncnew, or **Onknew.** *Diſcovered*, diſcerned.

Ontyned. *Uncloſed*, or unloſed.

Odeal or **Odail.** *Judgment*, ſee more hereof in the third Chapter.

P.

Paga. A *Girl*, a little Wench. It is ſo yet uſed in the *Daniſh*, hereof cometh our Northern name of *Peg*, miſmeant for *Margaret.*

Quena-

Q.

Qwena, otherwiſe alſo written Quinde. A *Wife*, alſo a *Woman.*

R.

Rathe. *Early*, alſo ſoon or ſpeedy.
Reaf. A *Coat*, or kind of Garment anciently uſed.
Read. *Counſel*, advice, diſcourſe. Readſ-men. *Counſellors.*
Reapling. An *Inſurrection*, or tumultuous diſorder.
Refna, Rafan. A *Raven.*
Reſte-deag. A *reſt-day*, (*Sabathum.*)
Rihtwiſe. *Righteous*, juſt.
Rihtwiſneſs. *Righteouſnes*, Juſtice.
Rihtwiſud. *Made righteous*, juſtified.
Rode or Rood. A *Croſs.*
Row, or Ru, alſo written Ro. *Reſt*, repoſe, quietneſs.
Ryc. A Country or Province under one abſolute Command or Juriſdiction. See more hereof in the letter *C.* Ryc. We now by adding *H* unto it, pronounce Rycbe, and ſo of Ryc-man, have made Rich-man.
Rycdome, or Rycneſs. *Riches.*

S.

Sara. *Sorrow.* Sarage. *To be ſorry.*
Sawle. *Soul*, the Soul of Man, (*Anima.*)

Scath.

Scath. *Damage.* Sceathlic. *Damageable.* Sceatha. *A Robber.*

Scead. *Shade, Shaddow.*

Sceapafald. *A Sheepfold.* Sceapahyrd. *A Shepherd.*

Sceawe. *To behold or view*, alſo to ſhew.

Sceaw-ſtow. *A Theatre, a Shew-place*, a beholding-place.

Sceft. *A Shaft.* Sceftan, or ſceftas. *Shafts, Arrows.*

Scende. *To hurt*, or impair. Scended. *Hurt*, impaired or blamed, we yet uſe the word ſhent for blame or rebuke.

Scona. *Beautiful*, fair.

Scrimhre or ſcirmhre, a *Fencer.* Scirmung. *Fencing*, or defending: Our word *Scirmiſh*, which we have from the *French*, cometh originally here hence.

Scrin. *A Shrine*, anciently a Cheſt or Cofer.

Scyld. *Default*, or *Debt.* Scyldige. *Indebted.*

Scyp. Now *Ship.* Scypman. Now after the *French*, *Marriner.*

Sib. *Peace.* Sib. *Kin.*

Sibſcip. *Kindred.*

Sige, or ſighe. *Victory.*

Se. *He.* Hye, is alſo a word of our own.

Seoc. *Sick.* Seocneſs. *Sickneſs.*

Slapigrava. *(Sepulchrum) A Sleep-Grave*, becauſe the dead body may be accompted as being a ſleep.

Smead. A *diſpute*, an arguing, a moving of a queſtion.

Smyred. *Annointed.*

Smithe. *To ſmite*, hereof cometh our name of

of a Smith, becauſe he ſmitheth or ſmiteth with a Hammer. Before we had the Carpenter from the *French*, a Carpenter was in our Language alſo called a Smith, for that he ſmiteth both with his Hammer and his Ax; and for diſtinction the one was a Wood-ſmith, and the other an Iron ſmith, which is nothing improper. And the like is ſeen in *Latine*, where the name of *Faber* ſerveth both for the Smith and for the Carpenter, the one being *Faber ferrarius*, and the other *Faber lignarius*.

Snaw. *Snow.*

Spnde. *To cut.* **Spndze.** A Cutter, it was our ancient name for a Taylor, before we had the name of Talieur from the *French*, it being as much to ſay as *A Cutter*.

Soth. *True.* **Sothlic.** *Truly.* **Sothfeaſt.** *Southfaſt.* Veritable **Sothfeaſtneſs.** *Truth*, Verity.

Spel. See *Godſpel.*

Spzeace. *To ſpeak.* **Spzeacung.** *Speaking*, Speech.

Stalſweard. *A Staf-ſword*, a ſhort Spear or Javeling, the Iron whereof was long, and ſomewhat after the manner of a Blade, *A Framea.*

Stana. *A Stone.* **Stanes-weozd.** *A Stones caſt.*

Stedineſs, or **Stedfeaſtneſs.** *Stability, conſtancy.*

Stefn or **Stefna.** *A voice.*

Stele. *To ſteal.*

Steopcild. *A Step-child.* **Steopfeader.** *A Stepfather.*

Stow. *Place.* Stowung, *ſtowing*, placing or diſpoſing.

Stihtan or ſtighan. *To ſet up*, to erect or edifie.

Stinc. *Savor* or *ſmell.* It is now taken for ill ſent or ſavour, but anciently it was not ſo.

Strand. *A ſhore*, along by the water-ſide.

Strend. *Strong.* Strengra. *Stronger.*

Stynta. *A fool.* Stunſcip or ſtunſhip, *folly.* The words *fool* and *folly*, we have from the *French.*

Stilneſs. *Stilneſs*, quietneſs.

Stipel. *A high Tower*, hereof we yet retain the name of Steeple.

Swefne or ſweven. *A dream*, the word *dream* is alſo of our ancient Language.

Swelt. *Dead*, it ſeemeth to be meant of being dead by violence. We ſay yet when one taketh exceſſive pains, that he will ſwelt out his heart.

Swyca. *A Beguiler*, we ask at Cards if one will ſwig, that is, whether he will beguile or be beguiled.

Swycdome. *A falſe trick*, or evil prank.

Swylc. Now in the *Netherlands* ſulk, in *Engliſh* ſuch.

Swync. *Labor*, we ſay yet *ſwinc*, and *ſweat.*

Swythean. The *right hand*, or right ſide *dextra.* Swynſteran, the contrary, being the *ſiniſter* or left-ſide.

Syle or ſeal. To *pay* or to *give*, Siling, paying, or giving. We now uſe the word ſelling, for ought that is given or delivered for the value thereof.

Symle.

Symle. *Always, (Semper.)*
Synderlic. After our now Orthography, *Sunderly, particularly.*
Sythan. *Sithence*, or ſince that time.

T.

Tabert. Anciently a ſhort Gown that reached no farther than to the mid-leg, it remaineth for the name of a Gown in *Germany* and in the *Netherlands*, and in *England* it is now the name only of a *Heralds Coat.*
Tale. *Speech, Language, Diſcourſe.* We ſometime ſtrain the ſence, as though a tale were a fable or a lye, becauſe untruths are told as well as truths.
Thanonfoorth. *Thence-forth.*
Theah, or **Thech.** In latter *Engliſh Thee*, it were more rightly for diſtinction theeh, becauſe by our word thee, we ſpeak to the ſecond perſon, theeth is as much to ſay, as *To thrive*, or to proſper, and ſo is alſo **Bethеed**, and **Bethied**, for having *Proſpered.*
Theaw. *A manner*, a faſhion.
Theod or **Thiad.** *A ſtrange Nation.*
Theoda or **Thiada.** *Nations.*
Thegn or **Theyn.** A chief or very free ſervant. Hereof cometh **Thiene** or **Theyn**, *to ſerve*, and **Theiened** for *ſerved.*

The Prince of *Wales*, the King of *Englands* eldeſt Son, is wont to uſe for his Poeſie (after our ancient *Engliſh* ſpeech) the words **Ic dien**, for **Ih thian**, that is, *I ſerve*, where the Reader is to remember that *d* and *th* was in our ancient Language indifferently uſed.

Theark. *Need*, diſtreſs. Theakneſs. *Diſtreſſedneſs.*

Thearfan. *The diſtreſſed.*

Theow. *A Servant* in the moſt ordinary accompt.

Theowas. *Servant.* Theodome. *Servitude.*

Theowine, or Thiannin, or Thianina. *A Maid-ſervant, (Ancilla.)*

Tholie. *To ſuffer.* Tholyd alſo Tholod. *Suffered.*

Thorp. Our ancient word for which we have borrowed, and now uſe the *French* word *Village.*

Thread. *A rebuke*, or a threat.

Threagan. *To threaten.*

Thrystrum. *Darkneſs.*

Todal. *Diviſion*, ſtrife. Todealud. *Separated*, divided.

Togeadere. *Together.*

Todrifene. *Driven away*, diſperſed.

Tuge, or Toge. *To draw out*, or to lead.

Treo, or Treow. *A Tree.*

Tumbe. *To dance.* Tumbod. *Danced*, hereof we yet call a Wench that skippeth or leapeth like a Boy, a *Tomboy*, our name alſo of tumbling cometh here hence.

Tungan. *A tongue*, and ſometimes Tungun.

Tune. *A Town.* Tunas. *Towns.*

Twyfeald, or Twefeald. *Two-fold*, doubtful, *(anceps.)*

Twyling, or Tweling. *A Twine.*

Twynod. *Doubted.*

Twyredneſs. *Gain-ſaying*, contention.

Unberend.

U.

Uberend. *Barren*, ſteril.
Uncuth. *Unknown*, it alſo ſometimes ſignifieth a ſtranger.
Underfenge. *To undertake.* **Undetfengud.** *Undertaken*, interpriſed.
Underheld. *Supported*, underholden.
Undercyning. An *Under-King*, a Vice-Roy.
Underntyde. *The afternoon, toward the evening.*
Underſetan. *Subjects*, Vaſſals.
Undertheod. *A ſubjected*, or ſubdued people.
Underthian. *An inferiour ſervant.*
Uneath, or **Uneth.** *Uneaſie*, difficil.
Unhold, or **Unheold.** *Malice.*
Unleaful. *Unbelieving*, unfaithful.
Unleafulneſs. *Unlawfulneſs*, infidelity.
Unnyt. *Unneedful*, not neceſſary.
Unmihtlyc, (now rather unmightly) *Unpoſſible.*
Unriht-haemed. *Born in Adultery.*
Unrihtwiſneſs. *Unrighteouſneſs*, iniquity.
Unſcyldigh. *Unfaulty*, alſo un-indebted.
Unſcyȝed. *Uncloathed.*
Untrum. *Infirm.* **Untrumneſs.** *Infirmity.*
Untyming. *Barren.*
Unwether. *A ſtorm*, a tempeſt.
Unwiſdom. *Madneſs*, folly.
Upſtigan, or **Upſtegan**, and **Netherſtigan.** Mounting up, and diſmounting, to wit, aſcending and deſcending.
Utgang. *Out-going*, departure.
Ut awurpen. *Out-caſt.*

W.

Wana. *Want*, defect or lack. We yet say the wane of the Moon.

Wangael. *Wanting-health*, infirm or maimed.

Wanhope. *Despair.* It groweth through want of hope.

Wantrust. *Distrust*, suspition.

Warp, or **Weorp.** See A **Warpen.**

Wald, **Weald** or **Wold**, all these differing in Vowel, yet signifie one thing, to wit, a Forrest. Of the first *Waldham-Forrest* (more rightly than *Waltham-Forrest*) retaineth yet that name.

Of the second, *The Weald of Kent*, that is, the Forrest part of *Kent.*

Of the third, which is **wold**, the l and the highness of the sound of **a** being omitted, is become in the *Netherlands* **wout**, and in *England* **wood.**

And whereas *Yorks-wold* and *Cots-wold* do yet retain those names, and are not Forrests, I am fully of opinion, that they have heretofore been woody places, and thereof had such names, and that the Woods have afterward been destroyed, and yet their Names notwithstanding left still unto them.

Wapen, **Weapon**, or **Weapun.** All is one, and betokeneth as well our *Weapons* wherewith we fight, as the Marks of Honour born in shields, which now after the *French* we call *Arms.*

Wear-

Wearbode, otherwiſe **Warbode**. *A Meſſenger of War, or one* to be ſent about the affairs of the Camp.

Waeſtmes. *Fruits*, *Herbs*, or *Grain*, or the like, *waxing* or *growing* out of the Earth.

Weaſtin. *Fruit.*

Weater. *Water.*

Weard or **Ward**. *A Keeper.* **Weardas**. *Keepers.*

Wegas. *Ways.*

Well. This (as we underſtand it for *bene*) we retain yet without any change, as very many other words.

Welega. A Wealthy-man, *(Dives.)*

Weofode. *An Altar*, our Anceſtors uſed alſo **Theofode** for an Altar; belike they were Altars for different ſacrifices in the time of their Paganiſm, and therefore ſo diſtinguiſhed.

Were, our Anceſtors uſed ſometimes in ſtead of **Man**, yet ſhould it ſeem that **Were** was moſt commonly taken for a married man. But the name of **Man** is now more known, and more generally uſed in the whole *Teutonick* Tongue than the name of **Were**.

Were-wulf. This name remaineth ſtill known in the *Teutonick*, and is as much to ſay as **Man-wolf**; the *Greek* expreſſing the very like in *Lycanthropos.*

Ortelius not knowing what **Were** ſignifieth, becauſe in the *Netherlands* it is now clean out of uſe, except thus compoſed with **Wolf**, doth miſ-interpret it according to his fancy.

The **Were Wolves** are certain Sorcerers,

who having anointed their bodies with an Ointment which they make by the inſtinct of the Devil: and putting on a certain inchanted Girdle, do not only unto the view of others ſeem as Wolves, but to their own thinking have both the ſhape and nature of Wolves, ſo long as they wear the ſaid Girdle. And they do diſpoſe themſelves as very Wolves, in wourrying, and killing, and moſt of Humane Creatures.

Of ſuch, ſundry have been taken and executed in ſundry parts of *Germany*, and the *Netherlands*. One *Peter Stump*, for being a Were-Wolf, and having killed thirteen Children, two Women, and one Man, was at *Bedbur*, not far from *Cullen*, in the year 1589. put unto a very terrible death: the fleſh of divers parts of his body was pulled out with hot Iron tongs, his arms, thighs and legs broken on a wheel, and his body laſtly burnt. He died with very great remorſe, deſiring that his body might not be ſpared from any torment, ſo his ſoul might be ſaved.

The were-wolf, (ſo called in *Germany*) is in *France* called *Loupgarou*.

Weorthige. *Worthy*. Wyrthe. *Worth*.

Weryg. *Weary*.

Weſten, or Wuſten. *A Deſart*, or wild woody place.

Whilc, or Whilk. *Which*. In the North of *England* they yet ſay *Quhilke*.

Wife. *Wife*. (*Uxor.*)

Wihed, or Wied. Sacred, we ſay yet hallowed for halihwied, alſo we hereof retain the name

of

of *Whitſonday*, which, more rightly ſhould be written *Wied-Sonday*, that is, Sacred-Sonday, ſo called by reaſon of the deſcending down of the Holy Ghoſt, *&c.*

Wilderneſs. *A Wilderneſs*, for which we ſometimes uſe our borrowed name of *Deſart.*

Wild deorun. *Wild-Deer.* It ſignifieth in the *Teutonick (Pecora Campi)* the beaſts of the field in general, and not that kind only, which we now call Deer, although we take our name of Deer alſo from hence.

Winberian or **Winberian.** *Winc-berries*, Grapes.

Wingeard, or **Wyngeard.** *A Wine-Garden*, a Vineyard.

Wiſdaam, or **Wiſdom.** *Wiſdom*, patience.

Wiſtleras. *Whiſtlers*, Pipers.

Witega, or **Wytega.** *A Prophet*, a fore-teller of things to come.

Witegode. *Propheſied*, fore-told.

Witherwin. *An Adverſary.*

Withſaid. *Denied.*

Withſtood. *Withſtood*, reſiſted.

Wirta, or **Wurta.** *Woorts*, for which we now uſe the *French* name of *Herbs.* The City in *Germany* of *Wirtsberge*, in *Latine Herbipolis*, had that name by reaſon of the abundance of Worts or Herbs, which grew about the Hill-ſides by that Town.

Wod. *Furious*, or mad We yet retain in ſome parts of *England* the word wodnes for furiouſneſs or madneſs.

Wole. *A Cloud.* **Welken.** *Clouds*, we yet uſe the word *Welken*, but take it for the Air.

Wondorlyc.

Wondorlyc. *Wonderly*, wonderful, admirable.
Worold. *World.*
Wrec. *Wreak*, revenge.
Wrybta, or Wurygbta.

Here-hence we have our name of Wright, which ſignifieth properly a labouring-man, though we now take it for a Carpenter, or he that uſeth ſome Trade thereon depending.

Wuldor, or Wuldor. *Glory.*
Wun. *Dwell.*
Wunſtede, or Wuningſtow. *A Dwelling-place.*
Weorth, or Weord. A kind of Peninſula, or Land invironed almoſt about with water, not in the Sea, but in ſome River, or between two Rivers. It is in modern *Teutonick* written Wert.

It ſeems that our Weres or Water-ſtops do hereof alſo take their name.

Weorthſcyp, or Wurthſcyp. *Worth-ſhip*, or *Worthineſs.* We now pronounce it *Worſhip.*
Wurtrum, or Wyrtrum. *Roots.*
Wyc. *A fenced place*, a place of refuge.
Wydmer. *Fame*, report ſpread wide, or far abroad.
Wyl. *A Well*, otherwiſe a Bourn-pit.
Wynſum. According to our now Orthography *Win-ſome*, that is, eaſie to be won or obtained.
Wyrſe. *Woors.*
Wyte. *Blame*, reproach.

Ylcan,

Y.

Ylcan, or ylc. *The ſame*, ſometimes it is taken for *each.*
yldе. *Age*, oldneſs.
yldzena. *Fore-elders*, Anceſtors.
ymb, or ymbe. *About.*
yrfe. *An Heritage.* yrfe-weard. *An Heir.*
yrthling. *A Hireling.*
yrthelingas. *Hirelings.*

I could herein have inlarged my ſelf very much, and peradventure have much pleaſured ſome of our *Engliſh* Poets, with great choice of our own ancient words, which as occaſion required they might with more reaſon renew, and bring in uſe again, (by ſomewhat facilitating if need were the Orthography) than to become the borrowers and perpetual debtors of ſuch Languages as will not be beholding to us for ſo much as a word; and when we have gotten from them as many words as we will, they can never carry a true correſpondence unto ours, they being of other nature and original.

Theſe our ancient words here ſet down, I truſt will for this time ſatisfie the Reader; and the rather, for that I ſhall have occaſion to ſhew the Etymologies of ſundry Names and Words in the inſuing Chapters.

The Etyomologies of the ancient Saxon *proper Names of Men and Women.*

CHAP. VIII.

LIke enough it is, that the Reader ſeeing the title of this Chapter to promiſe the Etymologies of the ancient *Saxon* proper names, will expect ſome notice how to know which they be, and which not; ſeeing ſo many ſorts of proper names are become common to all Nations of Chriſtendom. To give him therefore ſatisfaction in this point, he may pleaſe to underſtand, that albeit it be true that ſome names derived from the *Hebrew*, ſome from the *Greek*, and ſome from the *Latine*, as alſo many of our ancient *Saxon* proper names, do now run generally in common uſe among all; yet when heed is given unto them, it is eaſily diſcerned unto what Languages each of theſe do appertain. Such then as are anciently and properly our own, are meerly of the *Teutonick* tongue, and not found in the *Hebrew*, or in the Scriptures, nor yet among the ancient *Greeks* or *Latines:* and of theſe many do yet remain with us in uſe, and divers are become uſual alſo unto other Nations.

To diſcern the *Saxon* proper names.

And

And ſurely of the ſundry things of Antiquity, worthy of note among our *Saxon* Anceſtors, their proper denominations of humane Creatures (which alſo was common unto the other *Germans*) was not of leaſt regard; and albeit theſe names were given in childhood, yet were they never but ſignificant. A thing very laudable and worthy; an excellent note of moſt great Antiquity, and a juſt inſuing of the uſe of reaſon, which Almighty God had endued his reaſonable Creatures withal, who accordingly would not give one another any proper names in an unintelligible and frivolous kind of ſpeech. And if ſome that may happen to read theſe Etymologies, ſhall accompt of them as of things ſtrained or imaginary, this his conceit doth proceed of his own lack of knowledge in the propriety of our ancient Language, whereas if therein he were ſeen, he would even as manifeſtly diſcern them to be ſuch as here they are ſhewed to be, as the Etymologies of the ancient names of the Patriarchs are diſcerned by ſuch as are skilful in the *Hebrew* tongue.

Our Language, as in the foregoing Chapter I have ſhewed, conſiſteth in the beginning for the moſt part of words of monoſyllables, and each word being of one ſyllable, had his own proper ſignification put into the minds of ſuch as firſt received it (at the confuſion of *Babel*) by Almighty God the Author and Founder thereof; but by joining two words or more together, that were diſtinct monoſyllables before, a new compoſed word, and therewithal a new ſenſe was

at

at once framed: And therefore theſe proper names being made of compoſed words, (for ſcarcely find I any that is of one ſyllable) were purpoſely made and framed according to the mind and purpoſe of the Compoſers, thereby to expreſs as it were ſome precept, remembrance, or incouragement for the inſuing of ſome kind of vertue or nobleneſs, which they wiſhed their Child ſhould affect, or of ſomething in one ſort or other of praiſe-worthy memory, at the birth-time, or birth-place of the Child, as in obſerving the inſuing Examples will manifeſtly appear.

And here before I proceed farther, I hold it requiſite to advertiſe the courteous Reader, that whereas Mr. *Iſlebitus* writing of theſe Etymologies, will needs have **bert**, which is uſed for a termination to divers names, (as here inſuing will appear) to have been by our Anceſtors meant for **wert**, which word we now write and pronounce **worth**. To this I anſwer, that if he had well peruſed the ancient *Saxon* tongue, he ſhould therein have found that our old Anceſtors uſed the word **weorth**, which the *Germans* do now pronounce **wert**, and we **worth**, but **bert** in ſtead thereof they neither uſed, or needed to uſe. So as his making of **bert**, **wert**, grew only of his own ſuppoſal, becauſe ſometimes (although ſeldom) the *b* is found to have been uſed for the ſingle *v*, though never for the double *w*, as he would have it: And yet *Franciſcus Irenicus*, and divers others, without ſearching any farther, do herein follow him. *Pontus Heuterus* according to the doting of ſome others,

others, will have bert to ſignifie beard, which indeed is more wide from the mark than the ſuppoſal of *Iſlebius*. For as Children when their names are firſt given, cannot be praiſed for their worth or worthineſs, becauſe it cannot in them ſo ſoon appear; no more may they be called after the colour of their beards when they have none: As for example, moſt ridiculous it is to ſay, as *Heuterus*, and others do, that Robert, as to ſay, Red-beard, as though the bearers in old time of that name, either had no names until they had beards, or elſe when they gat beards they gat new names according to the colour of them. Certain it is, that the terminations of bert, frd, ryc, and ſuch others as do ſerve for divers names, muſt in due ſence accord unto all whereunto they are conjoined, which neither wert nor bert can do, as ſundry abſurd examples which thereon would inſue, (if it were worth the while here to ſhew them) could give witneſs.

One thing more I muſt note, and that is, that whereas many have written of theſe Etymologies, yet are all of them very ſcarce in ſhewing the reaſons of many their interpretations, which I ſuppoſe to be becauſe they could more eaſily gueſs that ſo or ſo they were meant, than ſhew by reaſon that ſo indeed the true meaning muſt be, and therefore I have therein taken the more pains to give the Reader better ſatisfaction.

Adelſtan, or Eadelſtan, or Ethelſtan.

Theſe three names are all one, and for the *d* in the two former, the *th* as well as in the latter

is

is indifferently uſed. Adel, Eadel, or Edel, is our ancient word for *Noble* or *Gentle*: the which Noble and Gentle, we have borrowed from the *French*, ſo as our names of Nobleman and Gentleman, are compoſed of two Languages, the ſubſtantive being *Engliſh*, and the adjective *French*. Whereas anciently in meer *Engliſh* it was *Adelman*, or *Eadelman*, *&c.* As in *Germany* it is yet uſed: ſtan, is the termination of the ſuperlative degree of compariſon, which we have ſince varied into eſt, as for moſt wiſe, we ſay wiſeſt; for moſt great, greateſt; for moſt fair, faireſt, and the like: which after our old manner ſhould be wiſeſtan, greateſtan, faireſtan, *&c.* So as Adelſtan is as much to ſay as *Nobleſt*, and therefore it is not found among our Anceſtors to have been a name common to all in general, but only for Kings or Princes, and their Peers, as being the moſt Noble.

Adelgund varied into Alegund.

A name uſed for a woman. I have already ſhewed that Adel, Eadel, and Ethel, is all one, and that the ð ſtandeth indifferently for th. And now becauſe Edel or Ethel is more uſed of our Anceſtors than Adel, I refer the Reader for the Etymology hereof unto Ethelgund, at the letter E.

Adelulph by abbreviation Adulph.

For the Etymology hereof ſee Ethelulph.

Albert.

For the Etymology hereof ſee Ethelbert.

Alcuin.

Alcuin.

It ſhould be Alcwin, but by reaſon that Latiniſts uſe not the *w*, it is become Alcuin: it is alſo anciently written Ealcwin, and ſometimes Alwin, Ealc or Alc we have now varied to each; wine is as much to ſay as beloved, ſo as Alcuine ſignifieth, *Of each beloved*, and Alwin according to the ſame ſence, *Beloved of all. Alcuinus* an *Engliſh-man*, and the Diſciple of Venerable *Bede*, was Preceptor unto the Emperour *Charles the Great*, and the firſt beginner of the Univerſity of *Paris*.

Aldred.

This ſeemeth at the firſt to have been a name only impoſed upon Princes, or great Noblemens Children, for our Anceſtors were regardful that the worthieſt names were to be given to ſuch as were of worthieſt expectation, and this name being ſo given, was as a precept unto them, ſo to bear themſelves, as that they might be dreadful unto all, or *dreaded of all*, for ſo the name importeth.

Alfred or All-ured.

Fred and vred is all one in ſignification, for the *v* conſonant doth oftentimes hold the place of *f*. Fred or vred, as alſo Frid, all being one, is our ancient word for *peace*, the word *peace* being by us borrowed from the *French* word *pais*, which they have fetched from the *Latine* word *pax*, ſo as Alfred or All-ured is as much to ſay as *All peace*.

Alfric.

I have reaſon to think that this by corruption is grown from Alfrid to be *Alfric*, ſo think that it ſhould rightly be Vlphrid, for Vlphric, ſee in the Letter *V*.

Allin or Allen.

By vulgar pronuntiation the name of Allin is come from Alwine, which, as before is ſaid, is as much to ſay, as, *beloved of all*.

Arnold.

For the Etymology thereof, ſee Eruhold.

B.

Baldwin.

Bald is varied into our word bold, which alſo ſignifieth ſwift, for commonly with boldneſs there is ſome quickneſs or ſwiftneſs annexed. The Reader is to note that wine, as is aforeſaid, ſignifieth *beloved*, but win to *overcome* or to get, as we yet uſe it for winning by play or by battail. Baldwin is then as much to ſay, as *Cito Vincens*, ſoon vanquiſhing or overcoming.

Baldread.

It is ſaid before, that of bald (in this ſenſe) we have our word *bold*, *read* moſt commonly ſignifieth counſel or advice, it alſo ſignifieth redreſs or remedy: *Chaucer* ſaith, *Read well thy ſelf that others well may read*, we uſe it alſo for declaration, when we ſay, Read a Riddle, or read on a Book, it alſo ſignifieth diſcourſe or ſpeech. *Baldread* is as much to ſay, as *bold or reſolute* in *Council*, or utterance, *&c.*

Bede.

Bede.

The name of our firſt famous *Engliſh* Writer, who for his great Vertue and Learning, was in his life-time of ſuch eſteem throughout all Chriſtendom, that he was honoured with the Title of *Venerable Bede*, and for that it was not allowable to give unto any the name of Saint he being yet alive: this Reverend Father having had the name of *Venerable* in his life-time impoſed upon him, it remained unto him after his death, inſomuch as he is more called by the name of *Venerable Bede*, than of St. *Bede*. Bede ſignifieth Prayer, a name as it ſhould ſeem wherein his parents at the giving thereof preſaged his devotion. Of *Bede* cometh the name of *Beadsman*, and *Beads* to pray upon. The like in ſignification unto *Bede*, is the name of *Oratio* in *Italian*.

From *Bede* proceedeth our word *bid*, which through our heedleſs in our Language, we make to ſerve unto two contrary ſenſes, for when we ſay we bid a friend unto our houſe, it ſignifieth to pray or deſire; and when we ſay bid one to do this or that, it there ſignifieth to command: whereas bede or bid ſhould be rather uſed for praying or inviting, and bod to ſignifie command, and boding rather than bidding commandment.

Barnard.

The true Orthography hereof is Beorn-hart, touching the which, and ſuch like in theſe Etymologies to enſue, the Reader may pleaſe to note, that our *Saxon* Anceſtors while yet they were Pagans, being a very valiant and warlike *Barnard.*

people, would ſometimes deſire to have their children imitate ſome ſuch properties of courage as they obſerved to be in ſome kind of beaſts, ſuch I mean as they eſteemed beaſts of battail, as is among others the bear.

Of which beaſts to have the like heart or the like courage, the parents would ſometimes give unto the Child the name of **Bearn hart**, that is, **Bears heart**, for n as well as s is in our ancient ſpeech at the end of nowns the ſign of the plural number, as we yet in divers things do retain it, as when we ſay, **childzen, brethzen, oxen**, and the like, as formerly I have noted.

Bartulph or Bertulph.

It was anciently and rightly **Bhzitt-ulph**, and is as much to ſay as a helper or *an aſſiſtant unto adviſement*. It is of ſome written *Barthol*, and of ſome *Bardolph*.

Birtyc or Birthzyc.

Ryc, we now uſe to write with adding an h to the c, and ſo make it *rich*, and ſome ſwerving farther from the original write it *ritche*. Such as had this name ſeem to have been born to wealth or poſſeſſions, being rich by birth or patrimony.

Burchard.

This is more rightly **Burh-gard**, and anciently a name of office, and therefore I refer the Reader to the names of Offices in the laſt Chapter.

Botulph.

Bote, or after our now pronuntiation boot, is *ſatisfaction* or *amends*, we uſe yet in equalling of bargains to require ſome help or advantage

tage to boot. *Vlph* was anciently *help*, the one being derived from the other. Bote-ulph, is as much to ſay as *a help to-boot*, a helper or procurer of amends or ſatisfaction, or as it were, a mediator.

C.

Charles.

In the ancient *Teutonick* from whence this name taketh original, it was firſt Gar-edel, whereof by abbreviation it became Careal. Now in the modern *Teutonick* it is Karle. Gar in the old *Teutonick* ſignifieth all, (as all in that Tongue alſo doth) and by varying in pronuntiation, for Gar they ſometimes uſe Car, as for example, (as in the firſt Chapter hath been noted) inſtead of ſaying, Dzink Gar-aus, which is to ſay, Dzink all out, they will ſay, Dzink Car aus, ſo that Car is uſed for Gar, and ſignifieth all: eal is an abbreviation of edel, for it is common in the *Teutonick* to ſay Ealman, for Edelman, Careal, which in *Latine* is written *Carolus*, and in modern *Engliſh* Charles, is as much to ſay, as *All* or *wholly-noble*. *Charles.*

Conread.

Con being ſounded as Coon, ſignifieth ſtout, forward or valiant, read, as is aforeſaid, is counſel or advice, alſo remedy or redreſs; Conread may then well ſignifie *reſolute or forward advice or in redreſs.*

Cunigund.

A name of a woman, and anciently Cunigund of Cuning, alſo written Cyning, we have by breviation made King, gund is as much to ſay as favour, we have ſince varied it to cun,

as when we ſay we will cun one thanks, that is to ſay, ſhew him gratitude or favour. Cunigund is then in ſignification *Regis favor*, *the favour of the King*, a name by like impoſed upon the daughters of Princes.

Cuthbert.

Cuth is as much to ſay as *known*, *acquainted or familiar*, **bert** became ſo to be by abbreviation, anciently being **beright**, afterward **beright** or **bereght**, alſo by abbreviation bright, and ſometimes bregbt, for ſo is it often found, as in **Ethelberight**, **Ethelbright**, and **Ethelbreght**, though moſt commonly **Ethelbert**, and ſo likewiſe for **Egberiht**, **Egbright**, and **Egbreght**, though moſt of all **Egbert**, and the like may be ſaid of all the reſt of our names ending in **bert**. Some of **beriht**, have made it **bericht**, or **berecht**, but the *ch* is to be ſounded as *gh*, as in the *Teutonick* it always is, and in the *Scotiſh-Engliſh*, whereas we write **right**, they write **richt**, and yet pronounce it as we do. **Beriht**, **Beright**, or **Bereght**, being all one, ample in ſignification. As to be **Berighted**, that is to be *rightly or well adviſed*, *right conceited*, *right inſtructed*, *ſetled*, *diſpoſed or perſwaded in the right*. Of good *adviſement*, *underſtanding*, *knowledge*, *&c.*

I am herein the larger, both becauſe the abbreviation thereof which is **bert**, is the termination of many of our proper names, as alſo for that it hath been by others very much miſtaken, which manifeſtly appeareth in that applying it as they do, it will not bear ſenſible conſtruction to all names whereunto it belongeth, but if in

ſome

ſome it be ſtrained to bear ſence, unto others it is moſt ridiculous, and far from all reaſon, whereas the true etymology thereof muſt needs ſenſibly and to the purpoſe agree with all names whereunto it is compoſed.

Cuthbert importeth as much as *familiar unto underſtanding*, or *acquainted with knowledge*.

Cuthread.

Acquainted with counſel or advice, &c.

Cynehelme.

It ſhould rightly be **Cyninghelme**, by which name our Anceſtors called the *Crown of a King*.

This ancient name **Cynehelme**, is now become **Kenelem**.

D.

Dewhtric.

Dewght is our ancient proper word for *vertue*, we yet retain here hence our words *dowghty* and *dowghtyneſs*, and they yet ſay in the North of *England* when a thing is nought, and hath loſt his vertue, that it dowes not; and in ſome of our *Engliſh* Poetry we ſometimes find thoſe uſed for vertues, or good parts. Doughty

Dewght-ric is as much to ſay as *vertue-rich*, or *rich in vertue*. It is now vulgarly in the *Netherlands* written **Dieric**, and in *Latin*, and after the *Latin*, (I know not with what reaſon) made *Theodorus*, and *Theodoricus*.

Dunſtane.

A name given as it ſeemeth in recommendation of *Conſtancy* or *Stability*. **Dun** is anciently a Hill or *Mountain*, **ſtane** we now pronounce

ſtone, **Dunſtane** is *the Mountain-ſtone*, or as we might ſay, *the ſtone in the Rock or Mountain*, almoſt as much in ſignification as is in *Hebrew* the name of *Poeter*.

E.

Eanſwyd.

We have varied **eans** into **once**, wid or *wyed*, is our own ancient word for ſacred, **Eanſwyd** is as much to ſay as **once-ſacred**.

Earmenfrid.

Earm is our ancient word for *poor*, as **Arm** in all *Germany* yet is: our now uſed word *poor*, we have from the *French* word *paure*, which they have fetched from the *Latine* word *pauper*, **Earmenfrid**, ſignifieth *The peace of the poor*.

Earmengard.

Gard is all one in our ancient Language with *ward*, **Ermengard** ſignifieth, *A keeper or protector of the poor*.

Earmenheld.

It ſhould more rightly be **Earmenhelt**, **helt** as alſo **healt** with our Anceſtors being a Champion: and ſo is **Earmenhealt**. *A Champion for the poor*, or one that undertaketh the cauſe and quarrel of the poor.

Edgar.

It was anciently **Eadgard**, of **Ed** more rightly, **Ead** (now in the North of *England* pronounced **Eath**) we retain in the South-parts, **Othe**. **Eadgard** by ſhortneſs of ſpeech become *Edgar*; is *a keeper of his oath*, or faithful covenant.

Edmund.

Edmund.

Of **Ed**, rightly **Ead**, I have here next before already ſpoken, **mund** is in our ancient Language mouth, for as I find our Anceſtors to have uſed **muth** for mouth, ſo uſed they alſo **mund**, as in all the *Netherlands* it is yet uſed. **Eadmund** importeth as much as *a mouth of troth-keeping*, or loyalty, for that **ead** or **eath**, now modernly an *oath*, is an obligation unto troth and loyalty.

Edward.

This was anciently written **Eadward**, and **Eadweard**, and given as it appeareth in recommendation of loyalty or faith keeping, for **Eadward** is properly *a keeper of his oath*, vow, faithful promiſe or covenant. It is equivolent with *Edgar*, both importing one ſence and meaning: **gard and ward**, **warders** and **garders** being all one.

We have had more Kings of *England* of this name, than of any other, nine in all, three before the Conqueſt, and ſix after it. In *Portugal* they have metamorphoſed it from all ſence and ſignification, and made it *Duarte*.

Edwine.

I have formerly ſhewed how **ed**, more rightly **ead**, ſtandeth for *oath*, as alſo that **wine** ſignifieth *beloved*. It importeth that the oath, covenant or faithful promiſe of the bearer of this name ſhould of him be beloved, that is, eſpecially eſteemed and accounted of.

Egbert.

Anciently written **Eabberiht**, and by abbreviation **Eagbzeght**, as alſo abbreviated to **Egbert**

Cah,

Cab (now vulgarly in ſome places of *Saxony* Egbt) ſignifieth *equity* or *law*, alſo a contract or matrimony, Egbert ſignifieth, *Adviſed unto equity*, or *of an equitable adviſement*.

Eaſeid.

It importeth *peace according to equity*.

Engelbert.

Engel is the *Teutonick* name of an Angel, and compoſed with bert, may ſignifie, *Angelical adviſement*, or adviſed to imitate an Angel in purity.

Eric.

Was anciently written Earyc, Ear is our true and ancient word for *honour*. And ſo is Eric rightly interpreted. *Dives honoris*, that is, *rich of honour*, or *rich in honour*.

Earconwald.

More rightly Earconweald, *A ſtout ſuſtainer of honour*.

Earnold.

It is not written Arnold, but it is rightly Earnbold, one that doth uphold or maintain honour.

Earnulph.

Being now become Arnulph, is as much to ſay as *(Auxiliator honoris)* The help or defence of honour.

Ethelbald.

Noble, *ſtout*, that is, Noble and valiant.

Ethelbert.

This was the name of the firſt Chriſtned *Engliſh* King that ever was entituled King of *Kent*, albeit his Dominion ſtretched farther, it ſignifieth *Nobly-conceited* or *adviſed*, or of noble conceit

ceit or adviſement, whence this termination **bert**, is abbreviated, I have already ſhewed. **Ethel** is alſo ſometimes abbreviated to **Eal**, whereby **Ethelbert** doth come to **Ealbert**, and alſo modernly **Albert**.

Ethelbild.

Bilde is abbreviated of **Bilid**, our old words for *Image*. **Ethelbild** is in effect as much to ſay as the *Image of Nobility*.

Ethelburg.

Burg is in our Language anciently underſtood for a fortified place or Caſtle. **Ethelburg** doth in ſence import as much as *A Noble Fortreſs*.

It is like that it was among our Anceſtors a name for ſome Noble-woman, who in regard of maintaining her honour, doth make her ſelf a noble fortreſs for the defence thereof.

Ethelfrid.

This name impoſed of **Ethel** and **frid**, (of both which is ſpoken before) is as much to ſay as *Noble-peace*, by like a name given for memory of ſome honourable peace that about the birth-time of the Child was concluded.

Ethelgund.

A name uſed for a woman, and of **Ethelgund** it is become in pronunciation **Adelgund**, and varied into **Aldegund**, of **Adel**, and **gund**. I have ſufficiently ſpoken before, both compoſed here together, do import *favour-bearing unto Nobility*.

Ethelulph.

I have ſometimes corruptly found it written **Ethelwulf**. Whereby it muſt conſequently yield

ſo

ſo abſurd a ſence as noble wolf. **Ethelulph** it rightly *noble-help*, to wit, to be noble or honourable in help-giving. **Ethelulph** alſo written **Adelulphe**, it by abbreviation become **Adulph**.

Ethelwald.

It is rightly **Ethelweald**. An *upholder or ſuſtainer of honour*.

Ethelward.

Corruptly written **Ethelard**. *A keeper or conſerver of Nobility and Nobleneſs*.

Ethelwin.

Honour gotten in the field, &c.

This importeth as much as a *winner of his Nobility*, one that by his deſerts doth purchaſe his honour. And he that purchaſeth his honour by deſert, is not to be accompted the leſs noble or honourable, but rather the more, becauſe deſert is the thing which is preferred in the ſight of the moſt High, and equitable Judge; and in all earthly juſtice ought to be of moſt regard.

Eberard.

Names.

Eber, and ſometimes **Eber**, is in our ancient Language a wild Bore. I have ſhewed before in the Etymology of **Bearn-hart**, the reaſon why the ancient Pagan *Saxons* impoſed ſuch like names upon their Children, to wit, that they ſhould afterward imitate the courage which they diſcerned to be in ſuch like beaſts of battail: as in this name of **Eberard** rightly **Eberhart** is meant, the having of *the heart or courage of the wild Bore*.

Faramund

F.

Faramund otherwiſe written **Pharamund.**

Fare or **Faira**, and ſometimes **Fraia**, is the original of our adjective **Faremund**, as before in the Etymology of **Edmund**, I have ſhewed is **mouth**. **Faramund**, then a name given in regard of well ſpeaking; our phraſe herein is now a little changed, for we uſe to ſay *a fair tongue* in ſtead of a fair mouth.

Filebert Philebert.

Fil is here more rightly **Ful**, and **Filibert**, *well or fully adviſed.* Underſtood as a Precept, ſo to be.

Franc.

The Etymology of this name though it now be varied to **Francis**, doth yet remain with the moſt in uſe and memory, as when we ſay, *franc and free.* It ſeemeth to have been a name given in reſpect of bounty, liberality or freedom.

Fredegode.

Frede or **brede** being both one, was before we became debtors to the *French* for their word peace, (as before I have noted) our own word ſerving to that ſence **gode** we have a little varied in Orthography, and now writ it good. **Fredegode** is then no other than *Good-peace.*

Fredegund.

Gund as before is noted is favour, affection or gratitude, and **Fredegund** extendeth to ſignifie a *favourer of peace.*

Frederyc.

Frederyc.

Frederyc, being compoſed of **fred** and **ryc**, is rightly interpreted *rich peace*, or *rich in peace*, and perhaps moſt properly meant in the peace or contentment of the mind.

Fredelwyde.

Wilde, in more true orthography **wyde**, is as before hath been ſaid our ancient word for *ſacred*. **Fredelwyed** is as much to ſay as *Sacred by or through peace*.

G.

Garard.

Anciently and rightly it is **Gar-hart**. **Gar**, as elſewhere I have ſhewed, is all one with the word **All**, as in like manner *Omnis Totus*, as alſo *Cunctus* are of like ſignification in *Latine* **Gar-hart** is then *All-hart*, to wit, altogether of heart or courage. This Latiniſts have made it *Gerardus*, and the *Italians Gerardino*, and *Geraldino*.

Garman.

Now become **German**, is *All or wholly a man*, to wit, a man compleat or entire.

Gartrude otherwiſe Gertrude.

Gar as before is ſaid is as much as **All**. **trude** is truth or troth, for as I have formerly ſhewed *d* was ſometimes of our Anceſtors indifferently uſed in ſtead of *th*, **Gartrude** or **Gertrude** is then as much to ſay as *All-troth*. A name well-impoſed in regard of the fulneſs of troth and loyalty which in a woman of honour or worth is requiſite.

Gilbert.

Gilbert.

Anciently **Gildveright.** There were of old time among our Anceſtors certain companies of Confraries of men, called **Gildes**, firſt inſtituted for exerciſe of feats of Arms, (though after they were of other profeſſions) and theſe had their appointed meeting-places, and ſuch as were admitted among them, were obliged to the exerciſes and orders which the reſt obſerved, and theſe were called **Gild bzethern**: and for ſhortneſs of ſpeech a **Gild**, **brother** was alſo called a **Gild**. The word **Gild** in it ſelf ſignifieth *free* and *bountiful*, **Gilberight** by abbreviation become **Gilbert**, is in effect one that is *liberally or bountifully diſpoſed.* *Gilbert.*

Godefrid.

I have ſhewed before the etymology of **Fredegode**, which with **Godefrid** or **Godefred** is all one, only differing in the tranſpoſing of the ſyllables, both ſignifying good-peace. It is much varied from the firſt original, as of **Godfrid** being made *Godfrey*, from thence *Gauffrey*, by others again *Geoffrey*, and not ſo let alone, it is thence turned into *Jeffrey*, and in *Latine* to *Galfridus*, albeit ſome more rightly make it *Godefridus.*

Godeheart.

The Etymologies hereof will eaſily appear by that which is already ſaid of **Gode**, to be now written **good**, which ſheweth it to be **good hart**, intending, *A heart inclined to goodneſs and vertue.* It is vulgarly become *Godard.* *Godard.*

Godelief.

It is a name for a woman, and after our modern

dern Orthography **Goodlief**, to wit, **good lobe**, meaning *honeſt, and true of love*, for that is properly good love, ſome writ it in *Latine Godulina*, others *Godula*.

Goderic.

The Etymology is made plain by that which hath been already ſaid of the two ſyllables, whereof this name is compoſed; whereby it appeareth to be *Rich in Good*, or *Rich in Goodneſs*.

Goedwin.

A Win-good, a Gainer of Wealth; it may alſo be meant of one that by travel gaineth good parts or vertues unto himſelf.

Godſcalk.

Scalk is in our ancient Language a Servant, as **Theow** alſo is, &c. **Godſcalk** is *(Servus Dei) the Servant of God*.

Godſwin.

It ſhould rightly be **Gods-Wine**, **Wine**, as hath been ſaid, ſignifieth beloved, and **Gods-Wine**, *the beloved of God*. It is now in the *Netherlands* vulgarly written **Goſen**, as alſo **Goſon**.

H.

Hartman.

It ſhould rightly be **Hartman**, to wit, *a man of heart or courage*.

Heldebrand.

Held in ancient *Teutonick* was written **Haelt**, and ſignifieth a ſtout or valiant perſon, as a Champion or ſuch like; and becauſe of the addition

dition brand, it ſeemeth a name or title given for ſervice unto ſuch as valiantly invading their enemies, had conſumed and waſted their Country by fire: Heldebrand is in *Italian* become *Aldobrando.*

Henry or Henric.

Hen in the firſt ſyllable hereof was anciently written Han, and ſo was anciently uſed for habe, as may appear in divers of our old *Engliſh* Writings, and to this day in ſome parts of *England* they will ſay, *Han you any?* for *Have you any?* ric ſignifieth not only rich, but alſo poſſeſſion or juriſdiction: ſo as Hanric, which now we write Henry, importeth as much as *a bearer of wealth*, poſſeſſion or juriſdiction, and ſo in likelihood a name given unto ſuch as were the heirs unto ſome good eſtates or conditions of living.

Herald.

This being a more uſual name of office than a proper name, I refer the Reader for the etymology thereof unto the names of offices and dignities.

Herebert.

Here was that in our ancient Language that *exercitus* is in *Latine*, to wit, an *army.* Of bert I have ſpoken before, in ſhewing the etymology of Cuthbert. Herebert is in effect as much to ſay, as *well ſeen or adviſed in the eſtate of an army*, a name given in likelihood as a precept, that ſo the bearer thereof ſhould diſpoſe himſelf to be.

Hereward.

This having been a proper name grown from

a name of office, I refer the Reader for farther knowledge thereof unto the laſt Chapter.

Hewald rightly **Ewald.**

It ſignifieth *a ſupporter or upholder of equity.*

Hilperic otherwiſe **Hilperyc.**

It is found among the names of the ancient Kings of *France* to be written **Cilperic**, but this errour by ſome very judicial Antiquaries that had good skill in the old *French* Tongue (which as I have ſhewed elſewhere was very *Teutonick*, and almoſt all one with our ancient Language) is diſcovered, for they finding that as **Cyning** was our ancient name of Sovereign Dignity, whereof we yet retain our abbreviated name of King, ſo was it alſo with the old *French:* And they ſetting the letter *c* in place and ſound of *k*, to ſtand for **Cyning** or King, *C* **Hilperic** for **Cyning Hilperyc**, *C* **Lothaire** for **Cyning Lothaire**, and the like, ſome afterwards ignorantly joining the **C** unto the other Letters made of *C* **Lothaire Chilperic**, and of **Lothaire Clothaire**, and ſo of others in like manner. **Hilperic** is as much to ſay, as *a rich help, or one abounding in aſſiſtance.*

And whereas I have ſaid before that **hlph**, was anciently **help**, and ſay here that **hilp** was alſo **help**, this need not ſeem ſtrange that in ſo ancient and ſpatious a Tongue, one Province may have in pronuntiation ſo much differed from another, and of the like unto this difference here aforeſaid, I could if need were ſet down ſundry examples.

Holdward.

An ancient and honourable name of office, for

for the etymology whereof I refer the Reader to the names of Offices and Dignities.

Hugh.

It is anciently alſo written Heughe, and alienated among ſtrangers unto *Hugo*. A feaſtival ſeaſon they yet in the *Netherlands* uſe to call Heughtyd, that is to ſay, glad-tyde, for Hugh or Heughe both being one, ſignifieth, *Joy or Gladneſs*.

It may be that our Hoctide now corruptly ſo pronounced, did firſt come of Heughtyde. Hoctide.

Hughbert.

It is now become Hubert and Hubbeard, and betokeneth, *Diſpoſed to joy or gladneſs*. Hubbeard.

Humfrey.

More anciently and rightly it is Humfrid, *home* is here by ſhortneſs of ſpeech become *hum*, and Humfrin is *Home-peace*, or Domeſtical quietneſs.

K.

Such names as I have ſet down to begin with *C*, may alſo begin with *K*, for that theſe two letters were uſed of our Anceſtors indifferently, as I have ſhewed in divers places.

L.

Lambhart.

Rather in following the termination of ſome other names, than true obſerving the right and original Orthography, it is written Lambert, and Lambard.

It ſeemeth that in deſire of affecting meekneſs

and innocency, this name was ſometimes by the parents impoſed upon the Child, who in that regard called it **Lamb-hart**, that is, *The heart of a Lamb.*

Lanfranc.

It ſhould rightly be **Land-fanc**, and ſeemeth firſt to have been a name of Naturalizing or making the bearer thereof a free Denizen, whereby he became **Land-franc**, to wit, free of the Country.

Landulph.

This as much to ſay as *(Regionis auxiliator) The help of the Country.*

Lauther or **Lothaire.**

Both are one, and as much to ſay, as *pure or clean.*

Leofhold.

Leof is that anciently from whence we now have our word **love**, the ſame in effect that **Wine** is.

It ſeemeth to have been given for a precept of conſervation of amity, as *to keep or hold love.* It is of **Leofhold** varied unto **Leopold**, and was the name of the Duke of *Auſtria* that took our Lyon-hearted King *Richard* Priſoner.

Leofeſtan.

What **Leof** ſignifieth, I have ſhewed here next before, and **ſtan** or **eſtan** I have before in the etymology of **Adelſtan** ſhewed to be the ſuperlative degree of compariſon, for the which we now in our Language uſe the termination eſt, ſo as **Leofeſtan** is *The belovedſt*, or moſt beloved.

Leonhart,

Leonhart, now written **Leonard.**

Small change in the Orthography hereof doth plainly ſhew this name of **Leonhart** to be rightly interpreted **Lion-hart**, though modernly it be become **Leonard** and **Lenard.** I have ſhewed before in the etymology of **Bern-hart**, and **Eber-hart**, how our Anceſtors impoſed upon their Children ſuch names, to the end they ſhould imitate the courage of ſuch beaſts.

And undoubtedly to the ſame end and ſignification was firſt invented and brought in uſe the bearing of the images of thoſe beaſts in ſhields of Arms, as were moſt couragious and fierce, and therefore eſteemed beaſts of battail, as among others chief of all is the Lion, which of all other Beaſts is moſt, and in moſt different manner born in Arms. Lion.

Ludfrid.

Lud and **Lupd**, anciently written alſo **Leod**, is all one in our old Language with **Folk**, for the which we do now moſt commonly uſe our borrowed *French* word *People.* **Frid** I have in ſundry places before ſhewed to have been our ancient word for *peace*: **Ludfrid** is, *Pax Populi, the Peace of the People.*

Ludgard.

Of **Lud** I have ſpoken here laſt before, as alſo in the firſt Chapter, where I ſpake of *Ludgate*, and have alſo ſhewed that **gard** and **ward** is in ſignification all one: **Ludgard** is then as much to ſay, as *Conſervator Populi, A Defender or Conſerver of the People.*

Ludulph.

This is *Auxilium Populi*, The help or assistance of the People.

Ludwic.

These aforegoing names that begin in *Lud*, do seem to have been imposed upon such as were by their quality and condition like to bear sway in the Commonwealth, being such as the welfare of the people was to depend upon. Of *Lud* sufficiently hath before been spoken, **wic** is *a retreat or place of refuge*. **Ludwic** is *Refugium populi, The refuge of the people*. The *Latinists* have made it *Lodovicus*, the *French* have made it *Louis*, and we have now turned it to *Lewis*.

M.

Manhart.

The Etymology hereof is plain enough: From **Manhart** it is varied to *Manard* and *Maniard*.

Mathild.

It was anciently **Meadhealt**, as much to say as *a Maiden Champion*. It doth appear that in old times in case of necessity both Maids and Women did manage Arms: we now write and pronounce it **Maud**.

Maedhart.

This name being written in modern Orthography is *Maiden-hart*, and seemeth to have been given in recommendation of a maidenly and modest mind.

Milburg.

Being rightly written it is **Mild-burg**, the word

word *mild* we have yet in uſe, it anciently ſignified *gracious*, *merciful*, and alſo *bountiful*: burg is here taken for a walled Town or fenced place, and ſo may Wildburg be as much to ſay as *gracious or bountiful to the Town* or City, *&c.*

Wild-read.

Of both the ſyllables whereof this name is compoſed I have already ſpoken, it may well import *gracious or pleaſing in ſpeech or utterance.*

N.

O.

Oncumber.

This ſeemeth to be a name of advice, that the bearer thereof might endeavour to live *without cumber*, and ſo be uncumbred or untroubled in the world.

Osmund.

I find Os and bus in the old *Teutonick* to be both now modernly with us, bows, and mund, and muth, (as I have before ſhewed) to be alſo both one, to wit, that which we now call mouth: Osmund is then *The mouth of the houſe*, the ſpeaker for his family.

Oswald.

Wald being more rightly weald, and compoſed with Os, is *Gubernator domus*, *A ruler or manager of the affairs of the houſe.*

Oswine.

It might otherwiſe be Bows-wine, that is, Beloved of his Houſe or Family.

R.

Radegund.

Rad is alone with **read**, **Radegund** is as much to ſay as *A favourer of counſel*, one that loveth, and not rejecteth counſel or good advice.

Raderic.

Plentiful or rich in counſel or advice, or liberal in yielding remedy or redreſs. **Raderic** by travelling into *Spain* become *Rodrigo*, and lighting into *Latine* was made *Rodericus*.

Radulphe now written **Raphe.**

It hath in ſundry foregoing places been ſhewed that **ulph** with our Anceſtors was **help**, and of **Rad** I have ſpoken the next before: **Radulphe** then is rightly interpreted *Conſilio vivans*, *aiding or helping to counſel*. From **Radulph** it is varied to **Rodulphe**, and from thence to **Rudulph**, in *Engliſh* it is now written **Raphe**, and of ſome **Ralphe**.

Reymund.

It is alſo written **Raimund**, but rightly it ſhould be **Rein-mund**. **Rein** it is I ſaid before of **Lauther**, *pure* or *clean*, and **Reimund** is to be interpreted *Pure-mouth*, a name impoſed for the uſing of good and decent ſpeeches.

Reinfrid.

A name in recommendations of ſincere amity, for it is as much to ſay as *Pure peace*.

Reyn-hart.

It is otherwiſe written **Reynard**, and denoteth *A pure and clean heart*.

Reinald

Reinald written alſo **Reinold.**

It ſhould rightly be **Rein healt**, *A ſincere Champion*, a Champion unblemiſhed in honour, or without corruption.

Reinulphe.

This by that which before hath been ſaid, ſheweth it ſelf to ſignifie *Pure-help*, or ſincere aſſiſtance: from **Reinulph** it is now grown to **Randulph** and **Randal.**

Richard.

Of our ancient word **ryc**, we yet retain our word **rich**, (as formerly I have ſhewed **rich** ſignifieth abundant, **Ric hart** (for ſo anciently it is) is no other than *Rich-hart*, that is, *An abundant plentiful and liberal mind.*

It is in *Germany* pronounced **Reich-hart**, in the *Netherlands* **Ricart** or **Richard**, in *Italian*, and *Spaniſh*, *Ricardo*, and in *Latine* it is written *Richardus.*

Robert.

Anciently written **Ruberiht**, and **Rouberight**, is by abbreviation become **Robert**: **Reu**, which is to be pronounced as **Roc**, is our ancient word for reſt, reproof or quietneſs. **Robert** then ſignifieth *Diſpoſed or adviſed unto reſt or quietneſs.*

Roger.

It was at firſt **Rugard** or **Rougar**, and afterward **Rugar**, and with us laſtly **Roger**, **Rou** or **Ru**, as is aforeſaid, is reſt or quietneſs, **gard** to keep or conſerve. So as **Rugard** (now **Roger**) is *A keeper or conſerver of reſt or quietneſs.*

It is in *Latine* made *Rogerus*, in *Italian Ruggiero*, and in *French Rogior.* And it may be that the *French* Proverb or phraſe of *Rogier bon temps*, which

which is to ſay, *Roger good time*, may have ſome alluſion to the original meanings of this name; for that good is the time which is conſerved in reſt and quietneſs.

Roſamund.

The true Etymology hereof is *Roſe-mouth*, and ſeemeth to have been given in regard of the *ſweetneſs or colour of the lips*. Or it may have been in recommendation of ſweetneſs and *eloquentneſs of ſpeech*.

Of this name was a Concubine unto King *Henry* the ſecond: in whoſe Epitaph a *Latine* Poet not underſtanding the true Etymology of the name, makes mund, which here is mouth, to be *Mundus*, and ſo calls her the Roſe of the World. As thus:

Hîc jacet in tumba, Roſa mundi, non Roſa munda,
Non redolet, ſet olet, quæ redolere ſolet.

Rowland.

Having already ſhewed that Row ſignifieth reſt, it appeareth that Rouland is in ſignification, *The reſt or repoſe of the Country*. We now write it Rowland, in *Germany* and *France* it is Roland, in the *Netherlands* Roeland, and in *Italian Orlando*.

Roward.

It is moſt rightly Rou-ward, ward and gard, as I have before divers times ſaid, are both one, this name hath the very ſame Etymology which I have ſhewed of Roger, to wit, *Conſervator quietis*.

Sigebald

S.

Sigebald or Sigbebald.

Our moſt ancient word for *Victory* is **Sige**, pronounced **Sighe**, and ſometimes alſo ſo written: **bald**, as before I have ſhewed, is *bold* or *ſwift*. **Sigebald** or **ſigbebald** (for both are one) is *bold or ſwift in Victory*, or as one might ſay, *ſpeedy in the proſecuting of Victory*: It is of ſome for ſhortneſs written **Sibald**, and of ſome **Sebald**.

Sigebert or ſigebert.

It was anciently **Sigberiht**, and by abbreviation it grew to be **Sibꝛight**, **Sebꝛight**, and **Sebert**. It ſignifieth *Rightly-adviſed* for *Victory*, as much in effect to ſay, as of ſound conceit for the obtaining of Victory. *Sebright.*

Sigber.

Vulgarly it is become **Segber**, and **Seagar**: anciently it was in our Language the ſame that *Victory* is in *Latine*, to wit, *A Vanquiſher* or *Overcomer*. *Segber.*

Sigerina or ſigberina.

Now vulgarly in the *Netherlands* **Segberinne**, and **Segarina**, (*Victrix*) *A Woman-Victor*.

Sigeſmund or Sigbeſmund.

The mouth of Victory, belike a Relater of Victories to the encouragement of others.

Sighward.

It is alſo written **Siward**, and ſignifieth, *A conſerver or keeper of Victory*.

Theobald.

T.

Thoebald.

Anciently it was Thewhtbald, as alſo Dewghtbald, the *th* (as oft before I have ſaid) having of our Anceſtors indifferently been ſometimes uſed as *d*, and *d* again as *th*: Dewght or Thewght was heretofore our proper word for vertue, as in Dewhtrie I have already ſhewed. Theobald then being written according to the ancient Orthography thereof, is *Speedy in vertue.*

Thewht-ryc.

For this ſee Dewght-ric.

U.

Ulpher.

Ulph, as before is ſaid help, and therefore is Ulpher *A Helper.*

Ulphfrid.

Aidful to peace, an aſſiſtant unto the maintenance of concord.

Ulphryc.

According to our now Orthography it is *Help-rich*, that is to ſay, abundant in help-giving. It is by abbreviation made Ulryc, and in *Latine Vdalricus*, and ſome with reaſon do think that Alphric, otherwiſe written Alfric, ſhould rightly be Ulphric.

Ulphſtan.

Corruptly it hath been accuſtomed to be writ- *Wulſtan.*
ten Wulſtan, it ſignifieth *Moſt helpful.*

Walburge.

W.

Walburge.

Burg denoteth a fenced place, and Walburg expreſſing the wall of ſuch a place, may metaphorically ſignifie, *The ſafe-gard of the City.* It is the name of a Woman.

Walther or Walter.

For this it being a name of Office, I refer the Reader to the names of Offices.

Werburg.

More rightly were it Weardburg, it is the name of a Woman, and is as much to ſay as *The keeper or conſerver of the Burg*, &c.

Wilebrord or rather Wilberord.

Berord ſignifieth ſtirred or moved, Wilberord is as much to ſay as *An active will or mind.*

Wilebrord an *Engliſh-man* was the firſt Biſhop of *Utreght*, he is called the Apoſtle of *Zealand*, for having there preached and planted the Chriſtian Faith, as alſo in ſome of the Provinces next adjoining. His name by Pope *Sergius* (who made him Biſhop) was changed to *Clement.* *Clement.*

Wilfrid.

Importeth, *A will inclined to peace*, or a peaceable mind.

William.

This name was not anciently given unto Children in youth, but a name of Dignity impoſed upon Men in regard of merit: but being ſince grown unto a very ordinary proper name, I thought good here among theſe proper names to place it.

For

For the Etymology hereof, the Reader ſhall pleaſe to underſtand, that the ancient *Germans*, when they had Wars with the *Romans*, were not armed as were they, but in a far more ſlight manner, having ordinarily Swords, Spears, Shields of Wood, Holbards, and the like, ſupplying the reſt with their great ſtrength and valour. Now when it ſo hapned that a *German* Souldier was obſerved to kill in the field ſome Captain or Charge-bearer among the *Romans*, (ſuch being well armed, and their Helmets and Head-pieces commonly gilded) the golden Helmet of the ſlain *Roman* was (after the fight) taken, and ſet upon the head of the Souldier that had ſlain him, and he then honoured with the name and title of *Gild-helme*, which ſhould, according to our now Orthography, be *Gilden* or *Golden-helmet*, which growing afterward unto an ordinary name, becauſe divers names began with will, (as before ſome are noted) this was eaſily by wrong pronuntiation brought unto the like; howbeit among the *Franks* it kept the name of *Guild-helme*, and with the *French* (of their off-ſpring) it gat the name of *Guilheaume*, and ſince came to be *Guillaume*, and with the *Latiniſts Guilielmus*.

Winfrid.

An obtainer of concord, or a *Win-peace*. Winfrid an *Engliſh-man* was by means of *Charles the Great* unto Pope *Gregory the ſecond*, made Archbiſhop of *Magunce*, and of the ſaid Pope named *Boniface*: he is accompted an Apoſtle of *Germany* for his preaching and converting much people unto the Chriſtian Faith in *Saxony*, and there-

Boniface.

thereabouts. At *Doccum* in *Frieſland* hath been reſerved unto our time a Book of the four Goſpels all written with his own hand.

Winnefride or Winnefrida.

The name of a Woman, and all one in ſignification with *Winfrid*, to wit, *A winner or gainer of peace or concord*, &c.

Whitekind.

A name given in regard of beauty, being according to our now uſed *Engliſh*, *White-child*.

Wulfang or Wolfeng.

Fang was our old word ſignifying to take or to catch: *Wolfang* then hath no other ſignification than *Catch-wolfe*. It was in old time very commendable to hunt, and deſtroy this ravenous and cruel beaſt. It is ſometimes corruptly written Wolfege, and ſometimes Wolfey.

Wyc-gard for eaſineſs of ſound Wycard.

It ſeemeth to have been a name of Office, Wyc being (as is aforeſaid) a place of retreat, and ſo Wyc-gard the keeper of the Wyc. It is ſince in *Germany* grown to be an ordinary proper name, and by putting a g before the b, and h after the c, it is of ſtrangers made *Gwichard*, as alſo *Guichard*, and mounting over the Alps into *Italy*, it is promoted to *Guicciardino*.

Wydmear.

Mear is our ancient *Engliſh* word for fame, ſo as Wydmear being for more readineſs in utterance become Wymer, is as much to ſay as *Far-famous*, or *Wide-renowned*.

Wyne,

Wayne, or more rightly Waine.

Wine. **Waine** (as hath been ſaid) did with our Anceſtors ſignifie *beloved*, and it may be that in regard of the pleaſant liquor ſo called, and generally loved, they metaphorically uſed this word.

I have now, courteous Reader, I truſt, performed ſo much as in the Introduction to theſe Etymologies I promiſed to make manifeſt; and therefore ſhall not need to be farther tedious in alleadging more of the like examples. But well mayſt thou be aſſured, that howſoever our ancient proper names may be by vulgar corruption varied from the original, ſeeing ſo many of them have come to be frequent unto ſtrangers, that neither knew nor could heed what they meant, yet no one (albeit there be very many) but it was uſed by our Anceſtors with good ſignification and reaſon.

And for thy better notice of theſe here alleadged, it may pleaſe thee to obſerve, how *Nobleneſs*, *Honour*, *Honeſty*, *Valour*, *Peace*, *Amity*, *Quietneſs*, *Charity*, *Truth*, *Loyalty*, and all other Vertues, were in their name-giving recommended.

We are farther to note, that even in their ancient times they having not the learning and experience of ſo many foregoing flouriſhing Ages to the augmentation of their knowledge, as we now have, would not be ſo unheedful or uncurious as to be content like unto Parrets, to ſpeak they knew not what, but they would, and did know what in their denominations

nominations they uttered; framing and disposing them (as is afore noted) as a Precept or Obligation to the embracing or praise of some kind of vertue.

Herein the ancient and excellent custom of old Ancestors, was not inferiour unto that of the ancient *Hebrews*, who observed the like, as in the name of *Noe* to signifie *rest*, he being reserved to repose after the raging Flood. *Noah.* In the name of *Abraham*, varied from *Abram*, for more apter signification, by God himself, was both signified and presaged *a father of a multitude*. By the name of *Isaac*, *Laughter*, in regard as it may seem of his Parents joy, or of his Mothers laughing when she heard the Angel to promise his unlikely birth. By the name of *Jacob*, a *Supplanter*, which might well be for that he supplanted his brother *Esau*. By the name of *David*, *beloved*. By *Salomon*, *peaceable*. By *Rachel*, *a Sheep*, and by *Jonas*, *a Dove*, both in regard of innocency. By the holy Name of *JESUS*, *A Saviour*, A Name most fit for *Jesus Christ*, the most worthy bearer thereof. *JESUS.* And lastly, to omit many others, the name of *Peter*, his first name being put away, and this *Peter.* imposed and put upon him in stead thereof by Christ himself, thereby to presage the sure and firm foundation of his Church, against which the Gates of Hell should not prevail, for that *Peter* is as much to say as *A Rock or Stone*, and there can be no foundation more firm than that which is set upon a Rock.

This may now suffice to shew not only the utility and worthiness of this most ancient

cuſtom, but how it is confirmed in the obſervation thereof even by God himſelf, and was without all doubt through God, even by natural reaſon put into the minds of our Anceſtors, and ſuch other of the moſt ancient Nations of the World, as have obſerved the like.

How

How by the Surnames of the Families of England, *it may be diſcerned from whence they take their Originals, to wit, whether from the ancient* Engliſh-Saxons, *or from the* Danes *and* Normans.

CHAP. IX.

ALbeit *Engliſh-men* (anciently called *Saxons*, and otherwiſe *Engliſh-Saxons*) may be accompted to have had one original with the *Danes* and the *Normans*, they all ſometimes ſpeaking in effect all one Language; yet coming to be divided under ſeveral Governments, and to vary in their Languages, they thereby ſeemed ſeveral people, and ſo grew to be accompted ſtrangers the one unto the other: nevertheleſs it hath ſo fallen out, that ſuch of theſe three Nations as have happened to become Inhabitants in our Realm, have there joined together again in one, whereby the poſterity of the *Danes* and the *Normans* (although but little in reſpect of the *Engliſh-Saxons*) do all at this day remain without any diſtinction under one general and renowned name of *Engliſh-men*.

This notwithſtanding, becauſe men are naturally deſirous to know ſo much as they may, and are much pleaſed to underſtand of their own off-ſpring, which by their ſurnames may well be diſcerned, if they be ſurnames of continuance, I have herein, as near as I can, endeavoured my ſelf to give the courteous Reader ſatisfaction. And do make choice, according as the moſt matter enduceth me, both firſt to begin, and longeſt to continue in ſhewing the families deſcended from the ancient *Engliſh-Saxons*, the which of the three here named, are not only the far greater number, as being, and having remained the corps or body of the Realm, both before and ſince either *Danes* or *Normans* entred in among them, but may alſo beſt be reputed the ancienteſt and meereſt *Engliſh-men*.

Saxons. Germans. The Reader is then to conſider, that after our Anceſtors the *Saxons* were come out of *Germany*, and had placed themſelves in *Britain*, they did change the names (as in the fifth Chapter I have ſhewed) of the Cities, Towns, Caſtles, Villages, Paſſages, Fields, Forreſts, Waters, Hills and Dales, *&c.* unto the names of like places in *Germany*, or unto names otherwiſe intelligible, and apt in their own tongue. And did alſo give names (in like manner intelligible in their own Language) to all ſuch Towns, Caſtles, and Mannour-Houſes, *&c.* as themſelves built and erected.

Now as men have always firſt given names unto places, ſo hath it afterward grown uſual that men have taken their names from places, I mean

mean their ſurnames: and this cuſtom albeit it was not of old time generally uſed of all, yet grew it afterward to be uſed of all ſuch, or of the moſt part of ſuch as grew unto continued families; and firſt, and eſpecially in ſuch as were the owners of the places where themſelves inhabited, for that was held as a thing of eſpecial credit and accompt, and ſuch ſurnames did alſo remain unto thoſe that were iſſued from ſuch places, though they poſſeſſed them not, as all indeed could not continue to do, by reaſon of the great increaſe of poſterity. And this cuſtom of taking ſurnames of places, grew in time more uſual than the more ancient cuſtom uſed before, which was of adding to a mans proper name the proper name of his father, with putting ſon unto it, expreſſing thereby whoſe ſon he was, as in *Wales*, and among the common people of *Holland*, it is yet the uſe. Fathers name added to the ſons.

Moreover, divers of our Anceſtors took their ſurnames by reaſon of their abode in or near ſome place of note, where they ſetled themſelves, and planted their enſuing families, as within Lanes, (or fenced places) or at a Wood, a Hill, a Field, a Green, a Brook, a Bourn, a Foord, a great Tree, and ſundry the like. Whereby for example, Robert of, or at the Green, was ſo called becauſe he dwelt on, or by a Green: and afterward the prepoſition of, became by vulgar haſte to be a, when of Robert of Green, he was called Robert a Green, and the a laſtly quite left, he remained only Robert Green, and the like may be ſaid of others in the like manner. *Robert a Green.*

And now becauſe our ſurnames are infinite, and that it were very tedious to note a multitude of them at length, I have here choſen out the moſt uſual terminations, each whereof being as it were to ſerve for a general rule, for all ſuch as do ſo end. And that theſe families are of the ancient *Engliſh* race, it will eaſily appear, by reaſon that the derivation and ſignification of ſuch terminations are originally and meerly appertaining to our own ancient *Engliſh-Saxon* Language.

Yet before I do herein begin to proceed, it is requiſite that I anſwer an Objection which (I fall into accompt) ſome one or other may bring againſt me; and that is, That albeit theſe terminations are meerly *Engliſh*, and therefore the bearers of ſuch names like to be indeed of ancient *Engliſh* race; yet the *Norman Conquerour* having made havok of ſo many *Engliſh-mens* Lands, by giving them to his *Normans*, the *Normans* then became the poſſeſſors of ſuch places as the *Engliſh-men* had before both the names and the poſſeſſions of; and ſo might now loſe the one as well as the other. To this I anſwer, That it is true that the Conquerour ſo did, but I have not therefore found that ever he forced the *Engliſh-men* to leave their ſurnames when he made them loſe their Lands, but that they both then and ever ſince kept them.

Neither did his *Normans* that had gotten the poſſeſſions of *Engliſh-mens* Houſes and Livings, leave off their own ſurnames that they brought with them out of *Normandy*, but retained ſtill their *French* names, together with *Engliſh-mens* Lands,

Lands, as may appear by the many families of *Norman* race, that with their *French* ſurnames afterward remained in *England*, whereof divers are there yet remaining. Neither would they ſo much appear to be *Engliſh*, as to aſſume unto themſelves that were Conquerours the ſurnames, and conſequently the eſteem of ſuch as were conquered. And ſeeing they held *Engliſh-men* in ſuch contempt, that it was for the time (in a ſort) a ſhame to be accompted an *Engliſh-man*, it muſt needs follow that their pride would not ſuffer them to leave their *French*, and to take *Engliſh* ſurnames.

And whereas ſoon after the Conqueſt we find that ſuch as had meet *Engliſh* ſurnames, had the *French* Article *le*, which in *Engliſh* is the, or the prepoſition *de*, which in *Engliſh* is of, ſet before them: as for example, if the ſurnames betokened ſome faculty or Office; as Reve, it might be written *le Reve*, or if it had denomination from ſome place, as Newton, it might be written *de Newton*, but it is not therefore to be thought that theſe were *Normans* with *Engliſh* ſurnames, but that it only was (as yet it is) the *French* manner of writing ſurnames both of their own, and of ſtrangers, with *le* and *d*. And this came afterward in *England* to be omitted, when *Engliſh-men* and *Engliſh* manners began to prevail unto the recovery of decayed credit.

The like may be ſaid of ſuch ſurnames as ended in ſon, and were turned in bad *French* unto *fitz*, (in ſtead of *fils*) whereby for example, *Arnoldſonne* was Frenchefied into *Fitz-Arnold*, *Walterſonne* into *Fitz-Walter*, and ſun-

dry others the like: but of theſe ſurnames that are compoſed with *fitz*, I ſhall take occaſion to ſpeak more, when I come to ſpeak of the ſurnames of the *Normans*.

And here in the mean time I will proceed with ſuch terminations of ſurnames as are words meerly belonging to our own ancient Language, that thereby our ancient *Engliſh* families from the aforenamed others, may the better, and more clearly be diſcerned.

All,

All names ending in all or hall.

There are many of our ſurnames that end in all or hall, and albeit, as all *Engliſh-men* know, the one in ſignification is different from the other, yet through our accuſtomed clipping of our words, they are in ſome ſurnames confounded, as for example, *Woodhall* doth thereby become to be *Woodall*, *&c.* Some do rightly end in all, as *Woorall*, which (as I take it) ſhould more ſignificantly be *Worth-all:* many other of our ſurnames do likewiſe end in all or hall, of which I ſhall not need to ſet down more examples, it ſufficeth that I ſet down theſe terminations, for ſuch as anciently are our own, to wit, both *Engliſh* in ſound and in ſignification, and therefore muſt rightly appertain to *Engliſh-men*, and conſequently declare ſuch to be of our ancient *Engliſh* families.

All ending in Beke.

There are divers of our ſurnames that end in Beke, as *Welbeke*, *Bournbeke*, and others. Beke is alſo a ſurname of it ſelf. A Beke is in the ancient

ancient *Teutonick* a ſmall running water that iſſueth from ſome *Bourn* or *Welſpring*, which in *Latine* is called *Torrens*, and otherwiſe in *Engliſh* a *Brook*.

All ending in Berie.

Many of our ſurnames that end (as we pronounce it) in **Berie**, are commonly written **Bury**, as *Thornbury*, *Bradbury*, and the like: for the Etymology of this termination **berie** or **burie**, look in the ſeventh Chapter at the letter *b*, in the explanation of our ancient *Engliſh* words. *Thornbury*

In Burg, Burgh, or Borow.

Of **Burg** or **Burgh**, cometh our now uſed name of **Borrow**, which is alſo the termination of divers ſurnames, as *Aldborrow Newborrow*, and the like. For the Etymology hereof, look at the letter **b**, in the explanation of our ancient *Engliſh* words.

In Bourne.

Bourn cometh of our ancient word **Burna**, and is a termination unto very many of our ancient *Engliſh* ſurnames, as *Tichbourne*, *Milbourne*, *Swanbourne*, and the like.

Bourne is properly ſuch water as iſſueth or riſeth up by a ſpring out of the earth, and ſome ſmall brooks occaſioned thereby may alſo thereupon have gotten the name of **Bournes**. Some do think a **Bourne** to be only a ſudden breaking forth of water out of the earth, (as divers times hath hapned) and after ceaſed again, but I find it properly to be ſpring-water, and a Fountain riſing out of the earth, is yet in ſome parts of *Frieſland* called a **Spring bourne**. In *Brabant*

Brabant a Well is called a Bourne-pit, but in *Germany* they have varied it, and call a Well a *Brun*, calling alſo certain tart and medicinal waters which they have there in divers places, by the name of Sowrbrunnes.

Swanbourne is like to have taken name of Swans keeping about Bournes, or about Bekes iſſuing from them. *Milbourne* of ſome Mill that went by the iſſue of water from ſome Bourne. *Langbourne* may alſo have had that name by reaſon of the length, and *Bradbourne* of the breadth, *&c.*

In Brig.

Brig was more anciently written Brycg, and is now written *Bridge*, it is a termination unto ſundry our ſurnames. as *Burbridge* (which rather ſhould be *Burghbridge*) and others: and it is plurally the ſurname of a right honourable Family.

Burbridge

It is alſo in the North of *England* a ſurname of ſome of the Yeomanry, and written and pronounced *Brigges*.

Brigges.

In Brook.

This being the termination of divers names, as *Brabrook*, more rightly as I take it *Broadbrook*) *&c.* is the ſurname of an honourable, and of ſundry worſhipful Families. A Brook we now take to be a ſmall running water but I find it in the *Teutonick* to be that which *palus* is in *Latine*, a wateriſh or mooriſh ground. The City of *Bruxels* took name of the *Brook-land* or mooriſh ground lying on the North-ſide thereof.

Bruxels.

In

In By.

In this termination many of our ancient ſurnames do end, as firſt for example, *Willoughby*, the ſurname of honourable and worſhipful families, alſo *Kirkby*, *Holtby*, and many others: the particle *by*, ſerving to expreſs near unto what thing of note the reſidence of ſuch a family was, when this their ſurname firſt began, as being near unto ſome noted *Willow Tree*, or by a *Church*, or by a *Wood*, for *holt* in our Language is otherwiſe *wood*, *&c.* *Willough-by.*

In Caſter, Ceaſter, and Cheſter. &c.

We have ſundry terminations of places, and conſequently of ſurnames of men (taken from thoſe places) which end in Caſter, Ceaſter, Ceſter, Cheſter, and Ceter, all which do ſeem to me to have been but one, and not anciently coming from any *Teutonick* or *Saxon* word, but derived from *Caſtrum* in *Latine*. And as we need not to doubt that the *Romans* in the many years that they bore ſway in *Britain*, did there make divers fortifications which they called *Caſtra*. So may we think that our Anceſtors the *Saxons* finding theſe fortifications of the *Romans*, did imitate, though corruptly, (as all ſtrangers are wont) their appellation, which in time grew more and more to vary, as firſt to become Caſter and Ceaſter, and afterward the *c* to get an *h* unto it, and ſo come to be Cheſter, (but this, as I take it, came through the Orthography of the *Normans*) and ſome omitting in pronuntiation the *h*, as alſo the *ſ* in the midſt of a word, (as the *French* uſe to do) have made it Ceter. Our *Saxon* Anceſtors coming into *Britain*

tain after the *Romans*, and to be the owners of ſuch places ſo varied in denomination, they ſo came to be their ſurnames.

In Clif.

A **Clif** is a kind of Rock on the Sea-ſide, and as it were cleft or broken off: divers of our ſurnames do therein end; as *Radclif*, (the ſurname of a right honourable family) alſo *Whitclif*, and others. It may ſeem that *Radclif* was underſtood at the firſt for **Red-clif**, as *Whitclif* for **White-clif**, both denoting the colour, as other like names do the faſhion or ſituation of their *Clifs*.

In Clough.

A **Clough** or **Clowgh**, is a kind of breach or valley down a ſlope from the ſide of a Hill, where commonly ſhrags and trees do grow. It is the termination of *Colclowgh*, or rather *Cold clowgh*, and ſome other ſurnames.

In Comb.

Comb was with our Anceſtors a field of ſomewhat high or hilly ground, and not low as a meadow. It is the termination of ſome of our ſurnames, as *Aſhcomb*, *Warcomb*, and the like: *Aſhcomb* may well have taken that appellation of ſuch Trees there growing, and *Warcomb* of war or fighting at ſuch a place.

In Cote.

Heathcote. This termination ſerveth for *Heathcote*, ſo called of ſtanding on a heath, and *Southcote* in regard of being South from another that was North from it, and ſo of the like. And albeit that a **Cote** in our Language is a little ſlight-built Country-habitation, (ſuch as after the

French

French we call a *Cottage*) yet as all things begin little, ſo that which firſt bore the name of a Cote, might afterward come to be the habitation of a worſhipful family, and yet retain the name of Cote ſtill, which being no other originally in it ſelf than is aforeſaid, yet carrieth it honour in the antiquity thereof. Cottage.

We alſo uſe this word Cote for a Garment, but it ſeemeth to have been at firſt metaphorically brought in uſe, in regard of being ſhrowded therein, as in the little Houſe or Cote of the Body, but anciently we ſo uſed it not, for our ancient word for a Cote in this ſence, was a Neak.

In Croft.

A Croft we eſteem ſome little plot of ground, and both the name and the thing are yet in ordinary knowledge. In Croft do end ſundry ſurnames, as *Bancroft*, which is as much to ſay as the Croft at or by a beaten path or high-way. Hol-croft more rightly Holt-croft, becauſe it conſiſted of wood.

In Dale.

For our own *Engliſh* word Dale, we ſometimes uſe the borrowed *French* word Valley: the ſignification of Dale is yet unto us known. It is both a ſurname, and the termination of ſundry ſurnames, as *Green-dale*, *Dib-dale*, rather *Deep-dale*, and the like.

In Day.

Our now uſed word Day, our Anceſtors wrote Deaga, in the *Netherlands* they ſay Daghe. It is both a ſurname and a termination alſo, as of *Loveday*, *Holiday*, and the like.

In

In Dene or Den.

It need not ſeem ſtrange (ſith it is divers times found) that in one Language there are ſeveral names for one thing, as here in ours for preſent example, Dene or Deane, which for ſhortneſs is become Den, is all one with Dale. It is alſo otherwiſe a low place, and we now uſe it for a cave in the earth, as the Den or lurking place of wild beaſts.

It is the termination of ſundry of our ſurnames, as for example, of *Camden*, which I take anciently to have been *Campden*, and ſignifieth the Dene, or Dale, belonging to ſome Cemp or Camp-fighter (for both is one) in our now-uſed Language called a Champion, but in the *Teutonick* a Campion. A *Campdene* may alſo have been ſome place appointed for *Campions*, *Combatfighters*, or men of Arms to encounter each other. And ſo the place became afterward to be the ſurname of him and his family that owned it, as others in like ſort have done. *Norden*, or rather *Northden*, is like ſo to have been called by reaſon of ſome oppoſite place thereunto in the South, &c.

Norden.

In Diſh.

Some of our ſirnames, as *Cavandiſh*, and *Standiſh*, &c. I remember to have this termination, and theſe and the like names ſeem to have come of ſome name of Office, belonging to the ſerving of ſome Prince or great man at his Table. And whereas with us a Diſh is the name of the Veſſel wherein the Meat is ſerved to the Table, in *Germany* they do call the Table it ſelf the Diſh.

In

In Dun or Dune.

Dun or Dune, was our ancient name for a Mountain, but (as I take it) for ſuch kind of Mountains as do lie ſtretching out in length, and commonly on the Sea-ſide, as do the *Dunes* or ſand-hills on the Sea-coaſts of *Holland*, the like whereof ſome call in *England* the Downes. Dune by our accuſtomed manner of varying in Orthography is ſometimes written Don, and is the termination of ſundry ſurnames, as *Heydon*, which as it ſeemeth was anciently *Highdun* or *Heathdun*, either a high or heathy hill. As alſo of *Standon*, which may have been Stane-dun, that is, *the ſtony-hill*. *Heydon.*

In Ey anciently Ea.

As we have anciently uſed the name of weater, whereof we yet retain the name of water, ſo did we alſo to the ſame ſence uſe ey or ea. The *French* among other words which they yet retain of their old *Frankiſh* tongue, (the which, as originally ours was, was *Teutonick*) do give unto *water* the name of *eau*. Our name of Iland is anciently *Eyland*, as yet in the *Netherlands* it is, and is as much to ſay as *water-land*, being indeed land out of water, Ey is a termination of divers of our ſurnames, both honourable and worſhipful, as *Sidney*, *Tilney*, and others, whoſe poſſeſſions whence their ſurnames were taken, were ſituate near unto waters. *Netherlands.* *Sidney.*

In Feild.

This being anciently Feld, and ſometimes beld, is but little ſwerved from the original. It is both a ſurname and a termination alſo, as

to

to *Bedingfeild*, *Broomfeild*, *Bentfeild*, and ſundry others.

In Fleet.

Such ſurnames as have herein their terminations, did originally come from reſidences at ſome places where Rivers or ſtreams did ebb and flow.

In Foord.

Not only ſundry of our ancient *Engliſh* ſurnames do herein end, but ſome alſo ſo ſeem to do which are of *French* or *Norman* race, but this groweth, by the not rightly diſtinguiſhing between foord and fort, the firſt being a meer *Engliſh* termination, denoteth as yet we retain in memory, a foord, or water-paſſage. The other coming from the *French*, denoteth a place of ſtrength by nature, as *Roch-fort*, *the ſtrong Rock*, *&c.*

Rochfort.

The ſurname of *Rainford*, now *Rainsford*, ſeemeth to have riſen by reaſon that the firſt of this name had his dwelling at a paſſage or foord cauſed through rain: and ſo in like manner that of *Swinford* of a dwelling at a foord reſorted unto through the muddineſs thereof, by Swine.

In Foot.

There are not many ſurnames that herein do finiſh, yet ſuch as there be have gotten ſuch name of footmanſhip, as the ſurnames of *Harefoot*, *Rofoot*, and the like, which were given for ſwiftneſs of running or going.

In Gan.

Some few of our terminations are in gan, as *Farnegan*, *Hogan*, and the like. It is a particle in

in our ancient Language divers times uſed, in expreſſing the endument of ſome quality.

In Gate.

It was anciently written geat, a through-paſſage, and is the termination of divers of our ancient ſurnames, as *Hungate*, *Hargate*, and the like.

In Grave.

This termination expreſſeth the havers of ſuch ſurnames, as *Walgrave*, *Muſgrave*, *Sedgrave*, and the like, to have born Offices in the time of our *Engliſh-Saxon* Anceſtors, whereby they have been honourable and worſhipful ſo many Ages paſt: for the Etymology of grave, I refer the Reader to the enſuing Chapter of our ancient Titles of Offices and Dignities. *Sedgrave.*

In Grove.

We underſtand hereby a woody place or thicket, howbeit more rightly a place for the nouriſhing and growth of young Trees. It is both a name and a termination to ſundry of our ſurnames.

In Ham.

It is in *Germany* written heym, and importeth as much as home now doth with us. Ham originally ſignifieth a coverture or place of ſhelter, and is thence grown to ſignifie ones home, (as now uncompoſed we pronounce it) that is to ſay, ones birth-place, or moſt proper habitation. It is one of our greateſt terminations of ſurnames, as of *Denham*, for having his home or reſidence down in a valley Of *Higham* for the ſituation of his ham or home upon *high-ground*; and accordingly of many *Higham.*

others, distinguished one from another in like manner upon one or other cause.

In Hill.

As *High-hill* of his residence so situated, *Burgh-hill*, of having his burg or *Castle* on a Hill, and so of the like.

In Hold.

As *Stern-hold*, first taken of having that charge in a Ship.

In House.

As *Woodhouse*, so named, as it seemeth, of his House built of Wood, or at a Wood or Forrest.

In Hurst.

Hurst is anciently also written Hyrst. It signifieth a woody place, and sometimes where the Trees grow but low, and not so high as in other places by reason of the unaptness of the soil; as our surnames (among others) of *Stani-hurst*, to wit, *Stoni-hurst*, and *Sand-hurst*, do in part declare.

In Ing or Ling.

These terminations belonging to divers of our surnames do express some indument of a quality. As *Harding* to have been so called for his *Hardiness*. *Snelling* for his swiftness. *Frankling* otherwise written *Franklin*, for his purchased freedom or liberty. I read that King *Alfrid* finding a Child in an Eagles Nest, named him *Nestling*. Of whose worth the King afterward so much esteemed, that he made him an Earl.

In Kin or King.

I mean to speak hereof anon, when I shall have

have occaſion to ſpeak of ſurnames that are grown from proper names.

In Land.

Divers of our ancient terminations end in **Land.** The owners and dwellers at ſuch places having had their names for diſtinction ſake according to the nature of the ſoil: as for example, **Bukland** of the ſtore of Beech-trees (anciently called **Buk**) thereon growing. **Leyland** of the lying **eghl** or empty thereof, to wit, uncultived. *Driland*, of the drineſs thereof, *&c.*

In Legh, Ley, or Lea.

Howſoever we do now diſtinguiſh theſe terminations, I take them to have been anciently all one, and to ſignifie, as is next before ſaid, ground that lieth unmanured, and wildly overgrown, as divers of our ſurnames therein ending do notifie: as for example, the honourable ſurname of *Barkley*, of Birch-trees anciently called **Berk**: *Bromley*, of the ſtore of Broom; and *Bramley*, of **lee** or **legh**, ground bearing Brambles. A Combat being once fought in *Scotland* between a Gentleman of the family of the *Leſleyes*, and a Knight of *Hungary*, wherein the *Scottiſh* Gentleman was Victor, in memory thereof, and of the place where it happened, theſe enſuing Verſes do in *Scotland* yet remain: *Bromley.* *Leſley.*

Between the leſſe ley and the mare,
He ſlew the Knight, and left him thare.

In Wan.

The ſurnames ending in **Wan**, were uſual

(as it ſhould ſeem) to expreſs the bearers trade of life, as *Chapman*, for that he was a Merchant; *Freeman*, through the amending of his eſtate from ſome former of leſs liberty, *&c.*

In Oke.

As *Bradoke*, rightly *Broad-oke*, *Barn-oke*, of a *burnt or blaſted Oke*, &c.

In Ot.

As *Hariot*, for the which look among the names of Offices, *&c.*

In Port.

As *Damport*, *Newport*, and the like: *Port* in the *Teutonick* (from whence, and not from the *French*, we anciently have it) was ſometime uſed for a fenced or walled Town. The chief Magiſtrate of the City of *London* before it had a *Major*, was called the *Portgreve*.

In Pool.

As *Walpool*, *Hampoole*, and ſuch others. It anciently ſignifieth a ſtanding water or pond.

In Ryc.

As *Goodryc*, wrong written *Goodridge*, *Kenryc*, and the like: ryc as elſewhere I have ſhewed, ſometimes importeth wealth, ſometimes juriſdiction.

In Roof.

As *Woodroof*, and ſome few others. Roof, anciently ſignifieth the covering of a houſe; *reaf*, the coverture of mans body, a as coat or garment.

In Shaw.

As *Bradſhaw*, *Scrimſhaw* and the like it cometh of a ſhade or ſhadow of Trees, whereat they had their reſidences: *Bradſhaw* being as much

in

in effect as *Broad ſhadow*; *Scrimſhaw*, *A ſhadow of defence or ſhelter.*

In Spear.

As *Breakeſpear*, the ſurname of *Nicholas Breakeſpear* an *Engliſh-man* of a worſhipful family, the ancient reſidence whereof, as ſome hold, was about St. *Albans*. He was choſen Pope, and then bore the name of *Adrianus Quartus*. *Breakeſpear*, *Shakeſpear*, and the like, have been ſurnames impoſed upon the firſt bearers of them for *valour*, *and feats of Arms.*

In Stal.

This albeit in compoſition it be become ſtal, yet ſhould it rightly be deal, which is as much to ſay as part: as for example, Tunſtal ſhould be Towns-deal, Boyſtal, Boyſdeal, &c.

In Steed or Stede.

As *Barkſtead*, *Benſteed*, and the like. Stede ſignifieth a place, (as ſtow alſo doth) and accordingly denoteth the place of reſidence of the bearers of ſuch names.

In Stock.

As *Boſtoke*, and *Holſtock*, rightly *Holtſtock*, denoting the ſtock or trunck of ſome Tree whereby his reſidence was named, and conſequently himſelf. Stock is in the *Teutonick* alſo underſtood for a ſtaff, and it is ſaid to be the proper and ancient ſurname of the great and Emperial Houſe of *Auſtria*, in memory whereof it beareth two ragged ſtaves croſſed ſautriwiſe, as belonging to the Arms thereof.

The ancient ſurname of the Houſe of *Auſtria*

In Thorp.

Before we were acquainted with the *French* name of *Village*, Thorp in our own ancient

Language ſerved the turn. It remaineth yet the termination of ſome of our ſurnames the havers of ſuch were peradventure ſometime the Lords or owners of ſuch Thorps, as *Lang-thorp*, ſo called for the length thereof, *Col-thorp* of Coals there made, *&c.*

In Ton.

This I take to be one of the greateſt terminations we have, and therefore of this, and theſe enſuing others, may be ſaid,

In ford, in ham, in ley, and tun,
The moſt of Engliſh *Surnames run.*

Though the name of hedge do anciently appertain to our Language, yet we alſo uſed ſometimes for the ſame thing the name of tun. In the *Netherlands* they yet call it a tuyn: and in ſome parts of *England* they will ſay hedging and tining. Our Anceſtors in time of War to defend themſelves from being ſpoiled, would (in ſtead of a palizado as now is uſed) caſt a ditch, and make a ſtrong hedge about their Houſes: and the Houſes ſo environed about with tunes or hedges, gat the names of tunes annexed unto them. As *Cote-tun* now *Cotton*, for that his *Cote* or Houſe was fenced or tuned about. *North-tun* now *Norton*, in regard of the oppoſite ſituation thereof from *South-tun*, now *Sutton*.

Cotton.

Norton.

How the name of Town came in ſo great uſe among us.

Moreover, when neceſſity, by reaſon of wars and troubles, cauſed whole Thorps to be with ſuch tunes environed about, thoſe encloſed places did thereby take the name of tunes, afterward

ward pronounced Towns, and ſo gave cauſe that all *Stedes*, now *Cities*, all *Thorps*, now *Villages*, all *Burghs*, now *Burrows*, and all places elſe, that contained but ſome number of Tenements in a nearneſs together, gat the name of Towns: as vulgarly we yet unto this day call them.

In Tree.

As *Apple-tree*, *Plumb-tree*, and the like.

In Ward.

For this, it being the termination of a name of Office, I will refer the Reader unto the next Chapter.

In Well.

Our Anceſtors according to the different iſſue of waters, did differently term them, and among other, that which roſe bubling out of the earth they called Well-water, as if they had ſaid, *bubling-water:* but this name of Well grew afterward among us to be the name of the Bourn-pit, whereout the water is drawn. Sundry coming to poſſeſs places which were near unto Wells of eſpecial note, having gotten thereby the name of ſuch or ſuch a Well, became after them to be ſo called.

As *Staniwell*, of his dwelling at a Well ſo named, of the ſtonineſs thereof, *Moſwell* of a Well where much Moſs did grow, &c.

And here by occaſion of this termination I am to crave the Readers patience for a little digreſſion, to relate a thing whereof it hath given me remembrance. So fell it out of late years, that an *Engliſh* Gentleman travelling in *Paleſtine*, not far from *Jeruſalem*, as he paſſed

thorow a Country Town, he heard by chance a Woman ſitting at her Door dandling her Child, to ſing, *Bothwel bank thow blumeſt fayre:* the Gentleman hereat exceedingly wondred, and forthwith in *Engliſh* ſaluted the Woman, who joyfully anſwered him, and ſaid, She was right glad there to ſee a Gentleman of our Iſle, and told him that ſhe was a *Scottiſh* Woman, and came firſt from *Scotland* to *Venice*, and from *Venice* thither, where her fortune was to be the Wife of an Officer under the *Turk*, who being at that inſtant abſent, and very ſoon to return, intreated the Gentleman to ſtay there until his return; the which he did, and ſhe for Country ſake to ſhew her ſelf the more kind and bountiful unto him, told her Husband at his home-coming that the Gentleman was her Kinſman; whereupon her Husband entertained him very friendly, and at his departure gave him divers things of good value.

Scots-woman.

In worth, as it is uſed for a termination of a places name, or a ſurname.

Herein do end the ſurnames of *Southwoorth*, *Walwoorth*, and others. It ſignifieth not worth as we now uſe it for *value*, although it be now ſo written, but anciently it was wearth, and weard, whereof yet the name of werd remaineth to divers places in *Germany* as *Thonawerd*, *Keyſerſwerd*, *Bomelſwerd*, and the like: and in *England*, to the ſame ſenſe and ſignification the names of *Tamwoorth*, *Kenelmewoorth*, and the like. A wearth or werd is a place ſituate between two Rivers, or the nook of Land where

Tamworth.

two

two waters paſſing by the two ſides thereof, do enter the one into the other, ſuch nooks of ground having of old time been choſen out for places of ſafety, where people might be warded or defended in. It is alſo ſometimes taken for an *Iſle* or *Peninſula*, not in the Sea, but in freſh waters. Our name of *weares* in Rivers is alſo here hence derived.

In wyc or wyk, otherwiſe wych.

Becauſe the *c* and *k* are of like value in our ancient Orthography wyc, is alſo written wyk. A wyc, properly ſignifieth *A place of refuge or retreat.* It remaineth yet the termination of *Sleſwyc*, *Brunſwyc*, *Harderwyc*, and ſundry other places in *Germany*. And in *England*, of *Warwyk*, *Barwyk*, *Anwyk*, and divers other places, and through the *Norman* corruption of our Language and Orthography, the *c* having gotten an *h* put unto it, it is in divers names of places of wyc, become wych, as of *Sandwyc* or *Sandwyk*, *Sandwych*. Of *Greenwyc*, *Greenwych*, and ſuch like. *Warwyk.* *Barwyk.*

It is the termination of ſundry our ancient ſurnames, as *Strangwych*, coming belike of *A ſtrongwyc*, hold or fortreſs. *Frowk*, of *A glad refuge*, or place of comfortable ſafety, *&c.*

Sundry other terminations we have that anciently are our own, and in our ancient Language ſignificant, but not ſo general as that I can remember many ſurnames to end in them, as for example:

In

In **Heyd**, corruptly **Hood**, and importing ſome quality, as manhood, *&c.*

In **Hope**, as *Stanhope*, firſt in likelihood taken from a place where there were heaps or quarreys of *ſtone.*

In **Lace**, as *Love-lace*, peradventure anciently *Love-laſt.*

In **Sop**, as *Alſop*, **ſop** in the ancient *Teutonick* being all one with **top**, as the top of a Hill or Steeple.

In **Way**, as *Greenway*, *&c.*

There are moreover divers of our ancient ſurnames that are of one ſyllable, ſome of them ſometimes ſerving for the terminations of other ſurnames. Some few alſo being of two ſyllables, and not uſed as terminations of other ſurnames. Of both which I will here ſet down ſo many as I can call to mind, declaring withal from whence (moſt probably) they are derived.

A.

Aſh, for having his dwelling near ſuch a Tree.

B.

Bacon, of the *Beechen-Tree*, anciently called **Bucon**. And whereas Swines-fleſh is now called by the name of **Bacon**, it grew only at the firſt unto ſuch as were fatted with **Bucon** or *Beech-maſt*.
Banck, of his dwelling at ſome *bank or high ground*.
Barnes, of a place ſo called of the *Barnes* there builded.
Bill, of the uſe of that Weapon in War or otherwiſe.
Bond, of his not being free when that name was given him.
Bolt, of the ſtraightneſs of his body.
Bowes, of having charge in War of *Bows or Bowmen*.
Blont, of the *bright yellow colour of his hair*.

C.

Cole, of his *blackneſs*.
Cope, of his *Merchandiſe*.
Crump, of ſome defect of body, as having ſome member crooked or withered.

Dod,

D.

Dod, of that thing anciently ſo called which groweth in the ſides of waters among flags, and is of Boys called a Fox-tail.
Dȝew or **Dȝewȝie**, of *Sadneſs*.

F.

Fare, of *paſſage*, or dwelling at *a Ferry*.

G.

Gower. **Gower**, of a certain kind of *Cake* heretofore accuſtomed to be made for Children.

H.

Heath, of his reſidence on ſuch a ſoil.
Hyde. This name might come of different cauſes, as of trading with hides, or of ſecret keeping or conſerving ought.
Holt. **Holt**, of his dwelling in or at a *wood*.
Hunt or **Hunter**, of his Office, dexterity or skill in hunting.

K.

Kemp. **Kemp**, of his profeſſion of being a *Keemper* or *Combat-fighter*, as divers in old time among our Anceſtors were.

Loc,

L.

Loc, otherwiſe written **Lock**. Of the manner of his wearing of his hair.
Lone or **Loan**, of reward or recompence.
Low or **Lo**, of littleneſs of ſtature.

M.

Milles, of his reſidence near or at them.
Moze, of his dwelling by a moor or mariſh ground.

P.

Peak, of the Hills in *Darbiſhire* ſo called.
Pool, of his habitation beſide ſome Lake or ſtanding water.
Pound, of his dwelling near unto a **Pound**; or if it anciently were **Pont**, then cometh it from the *French*, and of his reſidence at a Bridge.

R.

Reve, of his charge or office.
Rows, of his making a noiſe.
Ruſſel, of his fatneſs. *Ruſſel.*

S.

Speight, of the name of the Bird which we call a *Specht*, but according to our ancient Language

guage rightly pronounced *Speght* or *Speight*.

Starkey. Starck or Starkey, of his ſtrength of Body.

Stone, of ſome cauſe concerning it.

Stow, of ſome *dwelling-place* or *woning-ſtow*.

Style, of his Houſe near unto a Stile, anciently *Stihel*.

T.

Thorne, of ſome great Thorne, or of a thorny place whereat he dwelled.

Twyn, of being a Twyn by birth.

Thweing or Tweing, being as much to ſay as a *Twe-ing*; to wit, *Geminus*, or a Twyn by birth, as Twyn before named.

Thwaytes, of cutting or felling down Wood.

W.

Wade. Wade, of his dwelling at a Meadow.

Wake. Wake, of *watchfulneſs*.

Wright. Wright, of his living by labour and travel.

Y.

Yong. Yong, of his fewneſs of years.

Sundry others there are of theſe names of one ſyllable, which would be too tedious to be ſought out, and here ſet down, but for a conclution, and alſo for a general rule, the Reader may pleaſe to note, that our ſurnames of families be they of one or more ſyllables, that have in them either a k or a w, are all of them of the ancient *Engliſh* race, for that neither the k or w are

A general rule for the knowing of *Engliſh* families.

are uſed in the *Latine*, nor in any of the three Languages thereon depending; which ſometimes cauſeth confuſion in the writing of our names originally coming from the *Teutonick* in the *Latine*, *Italian*, *French* or *Spaniſh* Languages; whereof one example I will here alleadge. Some Gentlemen of our Nation travelling into *Italy*, and paſſing thorow *Florence*, there in the great Church beholding the Monument and Epitaph of the renowned *Engliſh* Knight, and moſt famous Warriour of his time, there named *Joannes Acutus*, have wondered what *John Sharp* this might be, ſeeing in *England* they never heard of any ſuch; his name rightly written, being indeed Sir *John Hankwood*, but by omitting the *h* in *Latine* as frivolous, and the *k* and *w* as unuſual, he is here from *Haukwood* turned unto *Acutus*, and from *Acutus* returned in *Engliſh* again unto *Sharp*.

Sir *John Hankwood* ignorantly named *John Sharp*.

Sharp.

Thus then (as is ſaid) neither the *k* nor the *w* being in the *Latine* or in the *French*, they could not be with the *Normans* in uſe, whoſe Language then was *French*, as alſo all their own ſurnames.

And if any ſhould here object againſt me, That in the Liſt of ſurnames of ſuch Gentlemen as came in with the *Norman* Conquerour, ſome are found to have the *w*, and ſome the *k*, they may pleaſe to ſee my anſwer thereunto, where I ſpeak of the ſurnames of ſuch as came in with the ſaid Conquerour.

Of

Of ſuch Surnames as we may ſuppoſe to take their orgiinal from the Danes.

IT remaineth as it were by tradition among ſome of our Country people, that thoſe whoſe ſurnames end in *ſon*, as *Johnſon*, *Tomſon*, *Nicolſon*, *Daviſon*, *Saunderſon*, and the like, are deſcended of *Daniſh* race. But this cannot ſo be, for the *Danes* not having among them any ſuch names, as *John*, *Thomas*, *Nicholas*, *David*, *Alexander*, or the like, as now with us end in *ſon*, ſuch ſurnames could not from them be derived. It may well be, that they had ſuch cuſtom among them as the vulgar people of *Holland* yet uſe, which is, to make the ſurname of the Child of the proper name of the Father, by adding *ſon* unto it: but had ſuch ſurnames of the *Danes* remained among us, they would have been more markable, becauſe we ſhould then have heard of *Canutſon*, *Ericſon*, *Gormoſon*, *Hadingſon*, *Haraldſon*, *Rolfoſon*, and ſuch like, according as their *Daniſh* names then were, but we remember not any ſuch among us. And indeed, as in the ſixth Chapter I have already ſhewed, they had ſo little time of quiet ſetling themſelves in *England*, that they could leave but few of their poſterity there.

Haraldſon

And of all our names ending in *ſon*, I cannot allow any to come from the *Danes*, unleſs they be ſuch as have the termination ſen, compoſed with ſome ſuch name as hath among us been long

long time out of uſe, as Swanſon, rightly Sweynſon, and ſuch like. Our ſurname of Knot, being ſo made by abbreviation, ſome ſay ſhould more rightly by Kanut. Likewiſe holme, which accordeth in ſignification to our ham, and is both a ſurname, and the termination unto ſome of our ſurnames, carrieth ſome appearance to be *Daniſh*: and ſo appeareth more apparently the ſurname of Dane, which yet alſo remaineth among us.

Of the Surnames coming from the Normans.

THe Liſt or Catalogue of the ſurnames of the Gentlemen that came in with the Conquerour out of *Normandy*, is ſet forth in divers of our Chronicles, in the which the ſurnames of divers families of *Norman* race yet remaining in *England*, are to be ſeen.

We have moreover ſome ſurnames of good families remaining in *England* at this day, which being *French*, are notwithſtanding not found to be in any Liſt of ſuch as came in with the Conquerour: and therefore may well be thought to be remained of ſuch Gentlemen, and others, as came into *England* out of *Henalt*, with Queen *Iſabel* Wife unto King *Edward the ſecond*, which were almoſt the number of three thouſand, whereof it is like divers did here ſettle themſelves. But the ſurnames of theſe being alſo *French*, they are to be diſcerned even as the ſurnames of thoſe that came in with the Conquerour, the moſt uſual terminations of both theſe ſorts of ſurnames being theſe here following.

Some end in *age*.
As do *Henage*, *Savage*, and the like.
Some in *ard*.
As *Giffard*, *Pynchard*, and the like.

Some

Some in *champ*.
As *Longchamp*, *Barchamp*, and ſuch like.
Some in *court*.
As *Dabridgecourt*, *Harecourt*, &c.
Some in *cy*.
As *Lacy*, *Darcy*, &c.
Some in *el*.
As *Arundel*, *Tirel*, &c.
Some in *ers*.
As *Coniers*, *Danvers*, &c.
Some in *eux*.
As *Deureux*, *Mollineux*, &c.
Some in *et*.
As *Barret*, *Mallet*, &c.
Some in *lay*.
As *Cholmelay*, *Percelay*, &c.
Some in *nay*.
As *Courtenay*, *Fountenay*, &c.
Some in *ot*.
As *Talbot*, *Pigot*, &c.
Some in *vile*.
As *Nevile*, *Turbevile*, &c.

The reſt are eaſily diſcerned of ſuch as are curious to heed them, eſpecially having ſome knowledge in the *French* Tongue. But whereas ſome of our *Norman* names are found to end in *ley*, which ſeemeth to be an *Engliſh* termination, this hath doubtleſs proceeded of wrong writing, and ſhould rather be *lay*, and ſo may be ſaid of *ney*, written for *nay*, of *foord* for *fort*, and the like, which errour they eaſily have fallen into that underſtood not the right difference between the *Engliſh* terminations

of names, and thoſe of the *Normans*.

And now as for the ſurnames in our *Norman* Catalogue which have in them the letters of *k* and *w*, whereof I ſpake before, and which the *French* do never uſe, theſe are not to be thought to have been *Normans*, but of thoſe Gentlemen of *Flanders* which *Baldwin* the Earl of that Country, and Father-in-law unto the Conquerour did ſend to aid him. Beſides theſe, ſundry other ſurnames do appear to have been of the *Netherlands*, and not of *Normandy*, albeit they are without diſtinction ſet in the Liſt among the *Normans*. And I am of opinion that all the Gentlemen whoſe ſurnames begin with *fitz*, were alſo ſuch, for that ſuch ſurnames are altogether unuſual, and unknown both in *Normandy* and all *France* beſide, and ſo have been in former times, for in no *French* Chronicles are ſuch names heard off. But in the *Netherlands* it is often found that very many ſurnames end in *ſon*, as *Johnſon*, *Williamſon*, *Philipſon*, and the like, and ſuch Officers among the *Normans* as regiſtred the names of thoſe that were in that ſervice, could not make other of ſuch ſurnames, writing them in *French*, than *fitz John*, *fitz William*, *fitz Philip*, and the like, which if their Orthography had been good, ſhould have been *filz* and not *fitz*, for *filz* in *French* is *ſon*, and not *fitz*. If any ſuch were of the *Normans* indeed, becauſe *Tailleur* in his Chronicle of *Normandy* nameth one *Guillame fitz-Osberne*, it followeth not that *fitz-Osberne* was therefore his ſurname, (the *Normans*, as I ſaid before, not having any ſuch) but it ſhould

Baldwin.

rather

rather ſeem that one *Osberne* being appointed to go in the Voyage, ſent his ſon in his ſtead, and ſo *William* was regiſtred by the name of the ſon of *Osberne*, becauſe *Osberne* the father himſelf went not. And here I think ſufficient to be ſaid of this matter: and whereas I ſaid before in ſpeaking of ſuch as may yet remain in *England* of the race of the *Danes*, that they are not ſuch as according to the vulgar opinion have their ſurnames ending in *ſon*, I will here before I end this Chapter endeavour to give the curious Reader ſatisfaction, how, and by what occaſion elſe it then cometh that ſome men do happen to have ſuch ſurnames, but firſt I will ſhew their derivations.

Of the proper name of *Alexander*, cometh the ſurnames of *Saunders* and *Saunderſon*.
Of *Andrew*, cometh *Andrewes* and *Anderſon*.
Of *Bartholmew* cometh *Bat*, *Bats*, and *Batſon*.
Of *Chriſtopher*, cometh *Kit*, *Kits*, and *Kitſon*.
Of *David*, cometh *Davis*, *Daviſon*, *Dawes*, and *Dawſon*.
Of *Edmund*, cometh *Edmuns* and *Edmunſon*.
Of *Gilbert*, cometh *Gibſon* and *Gibbons*.
Of *Henry*, cometh *Harris*, *Hariſon*, and as it ſeemeth *Hawkins*.
Of *John*, cometh *Johnſon*, *Jackſon*, and *Jenkinſon*.
Of *Laurence*, cometh *Larkin* and *Lauſon*.
Of *Nicholas*, cometh *Nicols*, *Nicolſon*, and *Nicſon*.
Of *Peter*, cometh *Piers*, *Pierſon*, *Peterſon*, *Perkins* and *Perkinſon*.

Of *Richard*, cometh *Richardson*, *Dicks*, *Dicson*, *Dickins*, and *Dickinson*.

Of *Robert*, cometh *Roberts*, *Robins*, *Robinson*, *Hobkins*, otherwise written *Hopkins* and *Hobson*.

Of *Roger*, cometh *Hodges*, *Hodgeson*, *Hodgeskins*, and *Hodgekinson*.

Of *Simon*, cometh *Simmes*, *Simpson*, *Simkins*, and *Simcocks*.

Of *Thomas*, cometh *Tomson*, *Tomkins*, and *Tomkinson*.

Of *William*, cometh *Williams*, *Williamson*, *Wilson*, *Wilkes*, *Wilkins*, *Wilkinson*, *Wilcocks*, and *Bilson*.

Wats. Of *Walter*, cometh *Wats*, *Watson*, *Watkins*, and *Watkinson*, and like it is that hereof also cometh *Atkins* and *Atkinson*.

The most ancient [illegible] of surnames.

To shew now how these being originally proper names, do happen to become surnames. The Reader may please to note, that albeit it was the most ancient custom of the World to call men after the proper names of their Parents, and that long before they took their surnames from places, as we may perceive in the Bible it self, where we find *Saul* the son of *Cis*, *David* the son of *Jesse*, which is in effect *Cison* and *Jesseson*, as is the like in the surnames of the Prophets. Yet this custom being in the most Countries of these parts of the World long since left, where men most commonly have taken for their surnames the names of places, (in time past) possessed by the beginners of their families, and sometimes also the names of the offices

Saul the son of Cis.

offices of honour and credit, which in the Commonwealth they have born. We are to underſtand that the Anceſtors of all ſuch now a days in our Country, whoſe names do end in *ſon*, or whoſe ſurnames come from proper names, have had other ſurnames, and by ſome occaſion or other have loſt them.

The greateſt and moſt general cauſe of this loſs and change, cometh, as far as I can conceive thereof, by this means. We are wont ordinarily to call young men rather by their own proper names, than by their ſurnames, and ſuch chancing to marry, and perhaps from the place where they were born, and within few years after to die, their Children where their Fathers hath been uſually called by their proper names, are ſtraightways accordingly ſurnamed, and being young, and letting it run on a while, their Fathers ſurnames (perhaps to themſelves utterly unknown) are hardly ever after by them or their poſterity known, yet hapneth it that ſome being more heedful than others, do ſometimes come to knowledge of their ancient ſurnames, and by joining an *alias* unto the latter, do of them by ſuch means retain memory.

Surnames, ſome how loſt.

Walton, alias *Smith*, &c.

It hath alſo ſometimes hapned, that divers youths coming out of the Country to ſerve in the City of *London*, have not been able to tell their own ſurnames; but being demanded how they had heard their Fathers called, could only tell that they had heard them called *John*, or *Thomas*, or *William*, or the like, as their proper names might be, or otherwiſe after our

vulgar uſe of clipping, *Jac*, *Tom*, or *Will*, whereupon they came eaſily to be ſurnamed *Johnſon* or *Jacſon*, or otherwiſe according as they ſaid their Fathers were called.

Edwards. Some ſurnames coming of proper names do end as it were plurally in *s*, as *Williams*, *Edwards*, *Reynolds*, and ſuch like, but this moſt commonly proceedeth through abbreviation: the latter letters to make it *ſon* being omitted, the *s* only is left in ſtead of them; as in *Williams* for *Williamſon*, and ſo the others.

Perkin. Some in like ſort grown from proper names do end in **kin** or **kins**, as *Perkin*, *Tomkin*, *Wilkin*, *&c.* **kin**, is anciently in our Language our diminutive, ſignifying as much as *little*, whereby *Perkin* is as much to ſay, as *Little-*

Tomkin. *Peter*, *Tomkin*, *Little Thomas*, *Wilkin*, *Little-William*, and ſo is to be underſtood of the like.

Smith. Touching ſuch as have their ſurnames of occupations, as *Smith*, *Taylor*, *Turner*, and ſuch others, it is not to be doubted but their Anceſtors have firſt gotten them by uſing ſuch Trades, and the Children of ſuch Parents being contented to take them upon them, their after-coming-poſterity could hardly avoid them, and ſo in time cometh it rightly to be ſaid,

From whence came Smith, *all be he Knight or Squire,*
But from the Smith *that forgeth at the fire?*

And

And ſo in effect may be ſaid of the reſt, neither can it be diſgraceful to any that now live in very worſhipful eſtate and reputation, that their Anceſtors in former Ages have been by their honeſt Trades of life good and neceſſary members in the Commonwealth, ſeeing all Gentry hath firſt taken iſſue from the Communalty.

It hath of late years grown ſomewhat uſeful in *England*, to give unto Children for their proper names the ſurnames of their Godfathers; a cuſtom neither commendable, nor any whit well fitting: and ſometimes very abſurd and ridiculous, as if perhaps the Child be Chriſtned by the name of *Taylor*, and the own ſurname of the Child be *Smith*, then is the Child very wiſely named *Taylor Smith*, and coming afterward to be of ſome Trade, as a *Draper* or *Grocer*, or the like, it may alſo be added to the other occupations, as by calling him *Taylor Smith Draper*, &c. I could give of the like unto this ſome preſent examples, but I will omit them, as not willing to offend by noting any perſon in particular.

Some have their ſurnames according to the colour of their hair or complexion: as *White*, *Bleake*, *Blacke*, *Browne*, *Gray* and *Reddiſh*, and thoſe in whom theſe names for ſuch cauſes began, did thereby loſe their former denominations. *White*, &c. *Gray.*

Some for their ſurnames have the names of beaſts: and as it ſhould ſeem for one thing or other, wherein they repreſented ſome property of theirs, as *Lion*, *Wolf*, *Bull*, *Buck*, *Hart*, *Bull*, &c.

Hart, *Hynd*, *Roe*, *Fox*, *Hare*, *Lamb*, and the like. Others of Birds, as *Cock*, *Pecock*, *Swan*, *Crane*, *Hearne*, *Partridge*, *Dove*, *Woodcocke*, *Sparrow*. *Drake*, *Sparrow*, and ſuch like. Others of Fiſh, as *Salmon*, *Herring*, *Ling*, *Roche*, *Pilcher*, and *Partridge* the like. And albeit that the Anceſtors of the bearers of theſe had in former times other ſurnames, yet becauſe almoſt all theſe, and other like names do belong unto our own ancient *Engliſh* Tongue, I do think him to be of the ancient *Engliſh*, and if not all, yet the moſt part.

And here by occaſion of theſe names I muſt note unto the Reader, and that as it were for a general rule, That what Family ſoever hath their firſt and chief Coat of Arms, correſpondent unto their ſurname, it is an evident ſign, that it had that ſurname before it had thoſe Arms.

Of the Families of the *Camber-Britains*, other-*Welſhmen.* wiſe called *Welſh-men*, or of ſuch as being iſſued from *Wales*, do now remain in *England*, I ſhall not need to ſpeak, conſidering their ſurnames are eaſily known, by being commonly according to their own moſt ancient cuſtom.

With this people it is not to be doubted, but that during the ſpace of about five hundred years that they were ſubject unto the *Romans*, divers of the *Romans* ſetled and mixed themſelves among them; whoſe poſterity hath ſince remained in account, as being of the ancient Families of *Wales*; and I do find very probable reaſon to enduce me to think, that among

others,

others, the honourable Family of the *Cecils*, being iſſued from *Wales*, is originally deſcended from the *Romans*. But not having intended to write of things belonging to the Antiquities of the *Britains*, I refer the Reader to their own commendable Travels in that kind.

Of

Of our ancient Engliſh *Titles of Honour, Dignities and Offices, and what they ſignifie. Alſo the ſignification of our* Engliſh *names of diſgrace or contempt.*

CHAP. X.

Of the name of King.

THis chief name of moſt high and Sovereign Dignity among our Anceſtors, was generally in the ancient *Teutonick* of two ſyllables, and by ſome change of vowels (as both in this and other our ancient appellations is often found) ſomewhat varying in Orthography, as anciently written both Cuning, and Cyning, the firſt letter C being indifferently ſounded, and uſed in ſtead of K.

We *Engliſh-men* have abridged it into one ſyllable, and ſo made it King, and the *Danes* and *Swedians* have made it Kong. Cun though otherwiſe written Cyn, being both one, doth ſignifie ſtout or valiant: ing, as alſo ſometimes ling, is a particle often added to expreſs the endument of a quality: as for example, Ethel is in our ancient Language *Noble*, and an Ethel-ing is one that is endued with Nobility. A

Pong-

Yongling one that is in his youth. A **Fremdling** one that is fremd born, a ſtranger, *&c.* **Cuning** is as much in ſignification as one *eſpecially valiant*, and this being the title of the chief of all, expreſſeth him the moſt apparent in courage or valour. And certain it is, that the Kings of moſt Nations were in the beginning elected and choſen by the people to reign over them, in regard of the greatneſs of their courage, valour and ſtrength, as being therefore beſt able to defend and govern them. And as *Olaus Magnus* writeth, it was an ancient cuſtom in the Septentrional Regions, that ſuch young Noblemen or Gentlemen as gave greateſt proof of their ſingular valour, were by thoſe Country Kings adopted to be their ſons: yea, and to ſucceed in the Crown after them, if their own ſons were not thought to have in them ſuch great valour as in thoſe times was expected: and the reaſon why they adopted ſuch ſons as aforeſaid, and thereby made them capable of ſucceeding them in their Kingdoms, was, for that (as they ſaid) they might in their own ſons be deceived when they ſaw not how they would prove, but in their adopted ſons they could not be deceived, becauſe they had ſeen of them ſufficient experience and tryal already.

Frembd born.

Olaus Magnus libro 8.

Queen.

As **Cuning** (as is aforeſaid) was the maſculine name of chief Dignity, ſo was **Cuningina** in the ancient *Teutonick* the feminine: howbeit our name of **Queen** is alſo very ancient, and was uſed of our *Saxon* Anceſtors, though ſomewhat differing in Orthography, for they wrote

wrote it **Cwen**: and as **King** is an abbreviation of **Cuning** or **Cyning**, ſo is **Cwen**, now written **Queene**, an abbreviation of **Cuningine** or **Cuningina**. **Quinde** in the *Daniſh* Tongue is a Woman or a Wife, and ſo was anciently **Quena**.

Furiſt.

For *Princeps* in *Latine*, whereof the *French*, and we from them have taken our modern name of *Prince*, our Anceſtors uſed in their own Language the name of **Furiſt**, which anſwereth in value unto *Princeps*, being as much to ſay as a **Firſt** or *Chief*. The Princes Electors of the Empire are in the *Teutonick* or *Duytſh* Tongue called **Keur-burſten**, **Keur** being to ſay choice, and **Burſten** in ſtead of **Furſten**, or as anciently it was, **Furiſtan**.

Yeretoga.

This was our ancient appellation for the chief Conductor or Leader of an Army, for the which we long ſince have uſed our borrowed *French* name of *Duke*, which the *French* fetched from *Dux* in *Latine*. **Yere** is in the ancient *Teutonick* as much to ſay as an Army, (as elſewhere I have ſhewed) **toga** ſignifieth to draw or train forward. Our yet uſed *Engliſh* word **toogh**, may ſeem to have had ſome derivation from **toga**.

Duke.

The *Netherlanders* for Duke do yet uſe the name of **Yertogh**, and the *Germans* or Overlanders do now write it **Yertzog**.

Earle.

Before we borrowed the word *honour*, we uſed in ſtead thereof our own ancient word **ear**.

For

For noble or gentle, we uſed **Ethel**. **Ethel** was ſometimes in compoſition abridged to **el**, ſo as of **Ear-ethel**, it came to be **Ear-el**, and by abbreviation **Earl**, it is as much to ſay as *Honour-noble*, or *noble of honour*.

The *Danes* wrote it **Eorle**, and we write it **Earle**, and now uſe it in the ſelf-ſence that *Comes* is chiefly uſed in *Latine*, *Count* in *French*, and **Greve** now in *Duytſh*. *Count.* *Grave.*

Lord.

I find that our Anceſtors uſed for **Lord**, the name of **Laford**, which (as it ſhould ſeem) for ſome aſpiration in the pronouncing, they wrote **Hlaford**, and **Hlafurd**. Afterward it grew to be written **Loverd**, and by receiving like abridgment as other our ancient appellations have done, it is in one ſyllable become **Lord**.

To deliver therefore the true Etymology, the Reader ſhall underſtand, that albeit we have our name of **Bread** from **Breod**, as our Anceſtors were wont to call it, yet uſed they alſo, and that moſt commonly, to call **Bread** by the name of **Hlaf**, from whence we now only retain the name of the form or faſhion wherein **Bread** is uſually made, calling it a **Loaf**, whereas **Loaf** coming of **Hlaf** or **Laf**, is rightly alſo **Bread** it ſelf, and was not of our Anceſtors taken for the form only, as now we uſe it. *Bread Loaf.*

Now was it uſual in long foregoing Ages, that ſuch as were endued with great wealth and means above others, were chiefly renowned (eſpecially in theſe Northern Regions) for their houſe-keeping and good hoſpitality; that is, for being able, and uſing to feed and ſuſtain many

Good Houſe-keepers are honourable.

many men, and therefore were they particularly honoured with the name and title of Hlaford, which is as much to ſay as *An Aforder of* Laf, that is, *A Bread-giver*, intending (as it ſeemeth) by Bread, the ſuſtenance of man; that being the ſubſtance of our food, the moſt agreeable to Nature, and that which in our daily Prayers we eſpecially deſire at the hands of God.

And if we duly obſerve it, we ſhall find that our Nobility of *England*, which generally do bear the name of Lord, have always, and as it were of a ſucceſſive cuſtom, (rightly according unto that honourable name) maintained and fed more people, to wit, of their ſervants, retainers, dependants, tenants, as alſo the poor, than the Nobility of any Country in the Continent, which ſurely is a thing very honourable and laudable, and moſt well befitting Noble-men, and right noble minds.

Lady.

The name or title of Lady, our honourable appellation generally for all principal women, extendeth ſo far, as that it not only mounteth up from the Wife of the Knight, to the Wife of the King, but remaineth to ſome women whoſe husbands are no Knights, ſuch as having been Lord Mayors, are afterward only called Maſters, as namely the Aldermen of *York*.

It was anciently written Hleafdian, or Leafdian, from whence it came to be Lafdy, and laſtly Lady. I have ſhewed here laſt before how Hlaf or Laf, was ſometime our name of Bread, as alſo the reaſon why our noble and principal men

men came to be honoured in the name of Laſozd, which now is Lozd, and even the like in correſpondence of reaſon muſt appear in this name of Leafdian, the feminine of Laſozd: the firſt ſyllable whereof being anciently written Yleaf, and not Ylaf, muſt not therefore alienate it from the like nature and ſenſe, for that only ſeemeth to have been the feminine ſound, and we ſee that of Leafdian, we have not retained Leady but Lady. Well then both Ylaf, and Yleaf, we muſt here underſtand to ſignifie one thing, which is Bzead, dian is as much to ſay as *ſerve*, and ſo is Leafdian, *a Bread-ſerver*. Whereby it appeareth, that as the Laſozd did allow food and ſuſtenance, ſo the Leafdian did ſee it ſerved, and diſpoſed to the gueſts. And our ancient and yet continued cuſtom that our *Ladies* and *Gentlewomen* do uſe to carve and ſerve their gueſts at the table, which in other Countries is altogether ſtrange and unuſual, doth for proof hereof well accord and correſpond with this our ancient and honourable feminine appellation. Carve at the table.

Knight.

This title of right worſhipful dignity was heretofore of our Anceſtors written Cniht, and both in the high and low *Germany* by the name of Knight, (which a little they vary in the Orthography) is underſtood a ſervant: and I find that Leozning-Cniht was in our ancient Language a Diſciple, and in the *Netherlands* a Lear-Knegbt, is the ſame that an Apprentice is in *French*, that is to ſay, a Learner.

A **Knight**, as we understand it, is in the modern *Teutonick* or *Duytsh* Tongue **Rider**, which is indeed all one in *Englisſh* with **Ryder**, and answereth unto the *French* word *Chevallier*, which may be *Englisſhed* a **Horse-man**, and so agreeth with *Eques* in *Latine*.

Chevallier Cavileer, whence.

By all which it may seem strange how our name of **Knight**, being with us in such esteem of worship, should in the Etymology thereof appear no more than it doth. To resolve which difficulty, I can judge no other, having no proof or pregnant reason otherwise to enduce me, but that the name of **Knight** must have begun to be a name of honour among our Ancestors, in such as were admitted for their merits to be **Knights** to the King, that is, to be his own servants, or in some sort his officers or retainers, and to ride with him, and therefore it should seem some of them, if not all, were anciently called **Knight-ryders**, and it may be that of them the Street in *London* called **Knight-ryder street**, did first take that name, as being the place where their residence or meeting might be kept, or peradventure some like **Knighten-gild**, or Confrery as King *Edgar* established without *Ealdgate* of *London*, for thirteen **Knights** or Souldiers of good desert to him and the Realm.

Knight-riders.

And albeit a servant in *Germany* is (as aforesaid) called a **Knight** or **Kneght**, yet seemeth it not anciently to have been the most common and usual name for a servant, for that such had, and yet have, the name of **Diener**, as also other names. A Souldier in *Germany* is called

called a **Lands-knight**, which is an argument that the name of **knight** was wont there to be of more eſteem than ordinary for every ſervant.

Moreover, we find that the name of **knight** is not now of us only uſed to ſtand for *Eques auratus*, which is ordinarily a **knight**, but is alſo born in regard of bearing authority or office, as we ſee in our **knights of the ſhires**, who yet are not properly **knights**, as the name of **knight** is otherwiſe underſtood. Knight of the Shire.

Steward, anciently **Stede-ward.**

As in our ancient Language **ſtow**, is our word for place, ſo is alſo **ſtede**, and **Stede-ward**, which for eaſineſs of ſound the firſt **d** being omitted, is become **Ste-ward**, is as much to ſay, as *The keeper of the place*, which in the modern *Teutonick* is called **Star-hower**, that is, **Stede holder**, or place-keeper; the ſame that *Lieutenant* is in *French*, which corruptly in *Engliſh* we call *Liftenant*.

It is alſo the very ſame that *Prorex* is in *Latine*, to wit, a *Vice-Roy*; that is, he that in the Kings abſence ſupplieth his place, and beareth his perſon, as in *England* the *Lord* **High-Steward** is wont to do: and more inferiourly it is a Deputy or Officer under ſome Noble-man, *&c.* Kings and Princes are properly the **Stewards** of Almighty God in their Kingdoms, in which ſenſe, the renowned ſurname of the Kings moſt Excellent Majeſty, doth right well befit his Royal Place, and high Dignity. Steward.

Yoldward.

This ancient and honourable name of Office,

hath received the injury of time, which hath worn it out of uſe and memory.

The l and d being for eaſineſs of ſound omitted in the pronuntiation, (as in ſundry other words the like is ſeen) it became of Holdward, which ſignifieth *the Governour or Keeper of a Caſtle, Fort, or hold of War*, to be Howard.

Which name of Office albeit we have long ſince loſt, yet retaineth our Realm to the high honour, and illuſtrious ornament thereof, the great and right noble Family unto whom it is now the ſurname, and it is like that at firſt it ſo became to be upon the bearing of ſuch a warlike honourable Office and Charge.

Heralt.

About this name of Heralt divers have diverſly been conceited; ſome would have it Hierhaut, ſome Hierhaught, ſome Herault, and ſome Herold, and I know not what.

Some diſcerning it to come from the *Duytſh*, can tell that Here, is now therein as much as Lord, and that alt is old, and thereupon they ridiculouſly muſt conclude that Herald ſignifieth Old-lord.

True it is, that Heralt is meerly a *Teutonick* or *Duytſh* word, and in that Tongue, and in no other, the true Etymology thereof is only to be found.

To begin then with the firſt ſyllable thereof, which is here, though in compoſition abridged to her, it is the true and ancient *Teutonick* word for an *Army*, the ſame, as before I have ſhewed, that *exercitus* is in *Latine*, and in that ſence is it yet uſed in *Germany*. And whereas the

the *Germans* do now uſe **Here** for **Lord**, yet anciently they ſo uſed it not; and although the *Teutonick* be not mixed with other ſtrange Languages, yet this word **Here**, as they uſe it for **Lord** or **Maſter**, hath crept into their Language from *Herus* in *Latine*, after that the *Latine* Tongue became known unto them, and perhaps ſome half a dozen words more may have done the like.

A **Healt** in the ancient *Teutonick* is *a moſt couragious perſon*, A *Champion* or eſpecial Challenger to a fight or combat. Of the Weapon that ſuch ſometime moſt uſed, called a **Healtbard**, becauſe it was born by a **Healt**, we yet though corruptly retain the name of **Holbard**, and the *Netherlanders* make it **Hellebard**.

Here-healt, by abbreviation **Heralt**, as alſo **Herald**, doth rightly ſignifie, *The Champion of the Army*. And growing to be a name of Office, *he that in the Army hath the eſpecial charge to challenge unto battel or combat:* in which ſence our name of **Herald** doth neareſt approach unto *Fecialis* in *Latine*.

Seven *Daniſh* Kings, beſides ſome of *Norway* and *Sweden*, have had for their proper appellation the name of **Herold**, or **Herald**, which is all one with **Heralt**. So honourable was it accounted of in old time that ſo many Kings thereby were called, in regard as it appeareth that themſelves might be honoured and reſpected as the moſt couragious in the Army.

Here-ward.

In compoſition **Herward**, was heretofore the name of Office of him that in ſome ſort had

ſome eſpecial charge in the Army. I take it to have been ſuch an Office in effect, as is that which is now uſed of *Sergeant Major*. It is no more a name of Office, but therehence grown to be a ſurname.

Heriot.

This at the firſt was of our Anceſtors written **Heregeat**. A certain payment was wont to be made among the Souldiers like unto that which now is called ſuccours, afterward it became the name of the Office of providing Furniture for the Army, and from a name of Office it grew (though with ſome variety from the firſt Orthography) unto the ſurname of **Heriot**.

Scyld knapa, ſince after the *French* named *Eſquire*.

Eſquire. Of **Scyld** we yet retain our name of **Shield**, in place whereof we ſometimes uſe our borrowed *French* word *Scutchion*. **Cnapa** is alſo in the *Teutonick* written **Cnabe** or **Knabe**, as alſo **Knape**, the *c* and *k*, as I have often ſaid, being indifferently uſed, but the *b* turned into a ſingle *v*, as divers times it is hath cauſed it of **Knabe** to be turned to **Knave**, and ſo according to our now Orthography it were **Shield-knave**. The Reader is to note, that **Knabe**, from whence is derived (as I have ſhewed) our now uſed name of **Knave**, was never of our Anceſtors uſed as a name of diſgrace or contempt, but as the name of ſome kind of ſervant, as *valet* in *French*, or the like. **Scyld knapa** was he that in War did bear the **Mapen** or Shield of *Arms*, of his chief or ſuperiour: of which Office the *Latine* name

is

is *Armiger*; and our now uſed name of *Eſquire*, which we borrow from the *French*, is not rightly the ſame, neither is *Armiger* taken by the *French* for *Eſquire*, an *Eſquire* being among them one that hath ſome charge in the Stable, or that teacheth young Gentlemen, or the Pages of Noblemen, to ride.

Here by the way I muſt note unto the Reader, that *Joannes de temporibus*, that is to ſay, **John of the times**, who ſo was called for the ſundry times or Ages he lived, was **Shield-knabe** unto the Emperour *Charles the Great*, of whom he alſo was made Knight. This man being of great temperance, ſobriety, and contentment of mind in his condition of life, but above all of a moſt excelling conſtitution of nature, reſiding partly in *Germany* where he was born, and partly in *France*, lived unto the ninth year of the Reign of the Emperour *Conrade*, and died at the age of three hundred threeſcore and one years, ſeeming thereby a very miracle of Nature, and one in whom it pleaſed God to repreſent unto latter Ages the long years and temperate lives of the ancient Patriarchs. *Johannes de temporibus.*

It is ſaid that there hath a man lately lived in the *Eaſt-Indies* (of ſome thought to be yet living) of greater Age than this aforenamed **John of times**, the certainty hereof I cannot affirm. But it is credibly reported that a woman lately lived at *Segovia* in *Spain* of an hundred and threeſcore years of age: and *Franciſcus Alvares* ſaith, that he ſaw *Albuna Marc* chief Biſhop of *Ethiopia*, being of the age of an hundred and fifty years.

Marſcalc now Marſhal.

In the ancient *Teutonick*, **mare** had ſometime the ſignification that **horſe** generally now hath, and ſo ſerved for the appellation of that whole kind, to wit, both male and female, and gelding, and ſo all went in general by the name of **Mare**, as now by the name of **Horſe**. **Scalc** in our ancient Language ſignifieth a kind of ſervant, as the name of *Scalco* (though a *Teutonick* denomination) in *Italy* yet doth.

Marſcalc, from which our now name of **Marſhal** cometh, was with our Anceſtors (as alſo with the other *Germans*) *Curator equorum*, that is, he that had the charge of Horſes. The *French*, who (as we in *England*) very honourably eſteem of this name of Office, do give unto ſome Noblemen that bear it, the title of *Grand Mareſchal de France*. And yet notwithſtanding they do no otherwiſe term the Smith that cureth and ſhueth Horſes, than by the name of *Mareſchal*. Whereby we may perceive how names grown to high Dignity, have ſometimes taken their original from inferiour Vocations.

Mayer.

This honourable name of Office in the chief and moſt famous City of our Realm, is divers ways written, ſome write it *Maior*, ſome *Mayor*, and ſome *Maire*. And becauſe *Maior* in *Latine* ſignifieth greater or bigger, ſome not looking any farther will needs from thence make it *Maior* but ſeeing the names of *Shirif* and *Alderman* cannot be drawn from the *Latine*, why ſhould it be thought that *Mayer* cometh from *Maior*? Certain it is, that as the other names

Maire, or Maior.

of

of Offices are not derived from the *Latine*, no more is this, but the name originally cometh from the *Teutonick* as do the afore-noted others. It is in the *Netherlands* well known, where not only the chief Magiſtrate of *Lovaine* (the anci-enteſt great Town of *Brabant*) is called the Meyer, but almoſt every Country-Town hath an Officer ſo called. As in like manner divers of our Country-Towns in *England*, as well as our Cities have.

So is it likewiſe a name of Office in the Country-Towns of *France*, their now written *Maire*, and coming firſt to be known among them by the *German Francks*, the Anceſtors of *French-men*. For the Etymology thereof we are to note, that as in our own *Engliſh*, to may ſignifieth to have might or power, ſo a Mayer is as much to ſay, as *A haver of might, one that hath and may uſe Authority.*

Gereta, by abbreviation become Gerebe or Grabe, as alſo Rebe.

This was an ancient name of Office of ample ſignification, but moſt properly it ſignifieth *A Diſpoſer or Director.* It was with our Anceſtors an Office or Charge under the Prince or ſome principal perſon. The chief Magiſtrates of *London* next unto the Lord Mayer, are called Shyriffes, being anciently and rightly Shyre-rebes. So in like ſort is the chief Officer choſen for a Shire or Country, called the Shyre-rebe, to wit, the Rebe of the Shire. It extendeth alſo to other charges, as to a Wald-gerebe, otherwiſe Waldgrabe, who had the rule or overſeeing of the Wald or Forreſt. To Wood rebe, which

Sheriffs.

which in effect is the like. To Kerk-reve, now called *Church-warden.* To Sheep-reve, he that overſeeth the Shepherds, *&c.* And as we had this ancient name of Office out of *Germany*, ſo with the *Germans* hath it until this preſent remained for as they were wont to have among them the name of Portgrave as we had, ſo have they yet the name of Landgrave, Margrave, Burgrave, and ſuch like. Landgrave being underſtood for the Landruler, Margrave for Markgrave, that is, the Ruler of a marked or limited Juriſdiction. Burgrave for the Ruler of the Burg or Town.

Grave, Count, Comes.

And this name of Grave, firſt being and ſignifying a name of Office, hath in continuance of time grown both among the higher and lower *Germans* to a name of Dignity, in ſo much that for *Comes* in *Latine*, which is Earl in *Engliſh*, they do now uſe the name of Grave.

Earl.

Burgh-gard.

This name of Office being long ſince worn out of memory, ſeemeth to have been born by ſuch as had the keeping or charge of ſome kind of Burg, which according to our own pronuntiation we call a Burrow.

Ealdorman.

Ealdor, ſo written in our ancient Language, is properly an Elder or *Senior*, yet an Ealdorman, which we now call an Alderman, was ſuch in effect among our Anceſtors as was *Tribunus Plebis* with the *Romans*; that is, one that had chief Juriſdiction among the Commons, as being a Maintainer of their Liberties and Benefits.

Cunſtable.

Cunſtable.

I do find this name of Office anciently to have been Cuningſtable, and I have ſhewed before that Cuning and Cyning being both one, our own name of King is thereof derived, and Cunſtable might accordingly more rightly be Kingſtable. Cunſtable.

The Etymology thereof is, *Columen Regis, The ſupport or ſtay of the King*, to wit, one that he eſpecially depends upon in the managing of his moſt weighty Affairs. And albeit it be now in *England* a name of Office of ordinary and vulgar uſe, yet is it a name very honourable, and ſometimes born by moſt principal Noblemen, by the name of High Conſtable of the Realm.

Wardian now Warden.

I find it ordinary that as well ſuch names of Offices as proper names of men anciently and meerly *Teutonick*, as do begin with double *u*, when they have hapned to come among the *French*, *Italians*, or other, whoſe Language dependeth on the *Latine*, they have of the double *u* made a ſingle *u*, becauſe their Alphabet hath no acquaintance with the *w* at all, but then to mend the matter, which they half impaired, they uſe before the *u* to put a *g*, and ſo of Warden or Wardian, do make *Guardian*, and of Ward, *Guard*. So in like manner for our *Engliſh* name of War, the *French* have made *Guerre*, and hence it riſeth that we call him that waiteth at the Tower, one of the Ward, or a Warder, and he that in like livery waiteth at the Court, one of the *Guard* or *Gard*. Ward and Guard or Gard.

and Guard than is all one, and a Wardian or Warden or Guardian, the ſame that *Cuſtos* or *Præpoſitus* is in *Latine*, to wit a keeper or attender to the ſafety or conſervation of that which he hath in charge.

Bayly.

A Bayly ſignifieth in our ancient Language a *Tutor*, *Protector*, or *Defender*. A Baylywyc was ſo called in reſpect of the Bayly thereof, who had the office and charge to look unto the ſafety of ſuch as were under his overſight. We yet retain hereof our phraſe of putting in Bayl, to be freed or protected (for the time) from priſon.

Hedborrow.

The Etymology hereof is apparent, and it ſhould ſeem by the name, that when it was firſt in uſe, it was of ſome more importance than now it is: as that the bearer thereof was rather the head of the Burg or Borrow, than a ſubſtitute under another.

Of certain names of office pertaining to Forreſts or Chaſes, afterward grown to be the ſurnames of families, *&c.*

Foſter.

This ſhould rightly be Forreſter, it being derived from the office of him, that under the Prince or ſome Nobleman had chief charge of the *Forreſt* or *Chaſe*. We alſo uſe the name of Foſter for Foſter-father, but not rightly, for anciently it is Fodſter-father, or as we now might write it, Foodſter-father, ſeeing it cometh of providing food and nourture for ſuch children as are under his, and his Wives charge to

Foſter or Fooſter Father.

to bring up, yet ſome to avoid ſome confuſion which they perceive by this miſtaking to grow, do write the former of theſe Foꝛſter, intending thereby Foꝛreſter, and the latter Foſter in ſtead of Foodſter.

Warener.

This from the name of office of him that had the charge or overſight of a Warren, is grown to a ſurname, wherein by abbreviation it is become Warner. Warner.

Walter.

This in effect is as much to ſay as Foꝛreſter, Foꝛreſt, and Walt, ſometimes alſo written Wald, being all one, and joined in one in our name of Walt-ham-foꝛreſt. The *Hircinian Forreſt* in *Germany* beareth at this day among the *Germans* the name of Swartz-walt, that is, The black Foꝛreſt. For walt with the *Germans* the *Netherlanders* write and pronounce wout, and of their wout cometh alſo our name of wood, ſo as Foꝛreſt, walt or wald, as alſo weald, (for ſo in *Kent* it is called) and wout, and wood, is all one. And Walter being the name of the Officer or Commander therein, is with us become a proper name, as alſo in the *Netherlands*, where after wout they write it wouter. Wood.

Of the name of Gentleman.

Our modern name of Gentleman is not rightly either *Engliſh* or *French*, but compoſed, and made up of two diſtinct Languages. For as elſewhere I have ſhewed, our ancient word Edel ſignifieth Noble or Gentle, and were it Edelman, it were a meer *Teutonick* word, and anciently our own: and if on the other ſide Gentleman.

it

it were *Gentilhomme*, then were it *French*; but now we take *Gentle* from the *French*, (though a little altered) and add unto it **man**, which we have of our own; and ſo compoſing them together, make it *Gentleman*. This manner of ſpeech-mixing hath hapned upon the *Norman* Conqueſt, and in ſome other words now in our Language is to be found very abſurd and ridiculous, but for brevity, and as being here impertinent, I will paſs them over.

And for as much as Gentry hath firſt riſen out of Yeomanry, it will not here be impertinent briefly to ſhew the manner of ſome mens riſing in the time of our *Saxon* Anceſtors, which was thus.

The means of riſing to Gentry of ſome of our Anceſtors

If it ſo hapned, that a **Keorle** (otherwiſe one of the Yeomanry) did thrive ſo well through his honeſt travail, that he attained unto five hides of his own Land, and was able to keep a good houſe, allowing ſome ſtipend for the maintenance of Divine Service in either Church or Chappel, obtained ſome Office or Imployment about the Kings Houſe, or in ſome ſort to do him ſervice: he was thenceforth reputed worthy of the name and title of **Thegn** or **Thein**, which was then accounted as a free ſervant, or as a kind of retainer, or as it may ſeem a **Serving-Gentleman**, that is, a ſervant not bound or ſubject unto any ſervile Office or labour.

Gentry out of Yeomanry.

And if he came ſo well forward in means and credit, that the King imployed him either on his errand, or to ride in his train, and that himſelf was able to maintain others under him, he

he was worthy to be reputed a Ylafozd. And continuing to augment his credit and means, he might afterward come to be an Earl, with the title (as they then ſpake) of an Earl right wozthy, which after our now uſed ſtile may be a right honourable Earl. An example of riſing from ſo mean or meaner eſtate, may appear in Earl Goodwin, who being at the firſt but the ſon of a Cowheard, came to be (as I take it) the greateſt ſubject that ever *England* had, for he was Earl of *Kent*, *Suſſex*, *Hamſhire*, *Dorcetſhire*, *Devonſhire*, and *Cornwal*, Father-in-law unto King *Edward* the Confeſſor, by the marriage of *Edgitha* his daughter, and Father unto King *Herald* that next ſucceeded the ſaid King *Edward*. Earl. *Earl Goodwin.* Cowheard.

If a Merchant ſo thrived that he was able by his own means thrice to croſs the Seas, he was thence forward reputed a right worthy Thein, and capable of higher advancement. In like manner if a Scholar ſo profited in Learning that he took Degrees in Schools, and carried himſelf vertuouſly, he could not want the worſhip due unto his condition. Scholar.

Gemen now Yemen.

Gemen is now in the modern *Teutonick* written Gemeyn, and it is as much to ſay as *Common*, and as in ſundry other ancient words, ſo in this, the letter g, being altered into y, it is of Gemen become among us to be Yemen, and varying yet farther in Orthography, it is written Yeomen. And ſeeing that Gemen is all one with *Common*, a Yeoman is rightly underſtood a *Commoner*. Yeoman. Common

Such

Such were alſo called Ceorles, the *C* being ſounded as *K*, and ſometimes alſo called Boores.

Churl. The name of Churle, which comes of Ceorle, as now we uſe it, is rather in reproachful ſence than otherwiſe.

Boor. The name of Bour or Boor, which both in *Germany* and the *Netherlands* is now generally uſed for the appellation of Peſants or Countrymen, we ſeem not to uſe, and yet in compoſition the word doth ſtill remain in our daily ſpeech, albeit we heed it not, as when we ſay Neighbour, it is no other thing than the bour, dwelling nigh unto us; for that this name of Neighboor, began at the firſt among our Anceſtors when they dwelt in the Country, before they had builded Towns or Cities to inhabit in, and coming afterward to dwell in Towns, our name of Neighbour having been firſt uſed to the Country, came to be of uſe in Towns and Cities, notwithſtanding the people were not then Bours, but Citizens.

Peaſant.

Neighbour.

In the *Teutonick* it is alſo written Bower, and to bow, ſignifieth to build, work, or frame the ground to ones proper uſe and commodity. And in our vulgar *Engliſh* we call a manner of a Houſe bouriſhly built without Carpentry, and with unhewen Timber, as moſt commonly with boughs of Trees, A green Bower.

Bower.

Groom.

This being the name of a ſervant that ſerveth in ſome inferiour place, I find to have been in times paſt a name for youths, who albeit they ſerved, yet were they inferiour unto men-ſervants,

vants, and were ſometimes uſed to be ſent on foot of errands, ſerving in ſuch manner as Lackeys now do.

The name of Bridegroom (as elſewhere is noted) was given to the new-married man, in regard that on the marriage-day he waiteth at the Table, and ſerveth the Bride, and ſo is the Groom of the Bride for that time. Bride-groom.

The Etymologies of our Engliſh *Names of Contempt.*

HAving before ſhewed the Etymologies of our Names of Dignities, Offices and Qualities, I hold it not unneceſſary, for the farther ſatisfaction of the curious Reader, to ſhew in like manner the true ſignification of our common names of contempt, ſuch I mean, as whereof the true etymology is worn out of remembrance, and ſcarce ordinarily known; divers of them being properly the names of ſome vile things, and in contempt and diſgrace full often, and with great breach of charity, injuriouſly applied unto men and women.

Baud.

This name of Baud, now given in our Language to ſuch as are the makers or furtherers of diſhoneſt matches, was not at the firſt of any ill ſignification, and therefore it is the leſs marvel that it is the ſurname of a worſhipful Family in *England*, and of a Marquiſs in *Germany*: and albeit the *Germans* leave the u, and write it

with a, yet ſound they the a as we do au, and ſo to write it as they ſound it, it is no other than **Baud**, the true meaning whereof both with them and in our modern *Engliſh*, is **bathe**, and anciently was **bade**: where the Reader is to note, (as elſewhere I have ſhewed) that *d* was of our Anceſtors uſed in compoſition as *th*. It is alſo written in our old *Teutonick* **Badſtobe**, from whence we derived **Bath ſtew**, or **Bathing ſtews**, whereſhence we may perceive that we have taken the names both of **Baud** and **Stews**, and we do alſo yet uſe the word **ſtewing**, when we dreſs divers things with hot liquor or water.

Bathe.

Stewing

Now did many of theſe **Baud ſtews**, or as we ſince have turned the name **Hot-houſes**, come in length of time to be places of ſuch diſhoneſty, that they grew into great contempt, the name of **Stews** becoming thereby to be underſtood for a *Brothel-houſe*, and the **Baud holder** or **Bath-holder** to be accounted as the factor for incontinent people, and by vulgar corruption and abbreviation of ſpeech, (holder being omitted) the keeper of ſuch a houſe came to be called the **Baud**.

Stews.

And whereas before I ſaid that a worſhipful Family in *England* was ſurnamed **Baud**, which as I have ſhewed is all one with **bath**: it may be that it took this name of ſome office belonging to the **Bath**, at the time of the Coronation of ſome King, whenas the Knights of the **Bath** are wont to be made, *&c.*

Knights of the Bath.

Crone.

This properly is the appellation of an old Ewe,

Ewe, and applied in anger upon an old or elderly woman.

Dzabbe.

In the old *Teutonick* Language the lees, filth or dregs remaining in the bottom of Veſſels, which in *Latine* beareth the name of *fæx*, is called Dzabbe: and in regard of the loathſomneſs or filthineſs thereof, it became metaphorically to be applied unto ſome foul or filthy woman.

Fixen.

This is the name of a She-Fox, otherwiſe and more anciently Foxin. It is in reproach applied to a woman whoſe nature and condition is thereby compared to the She-Fox.

Hooz.

I find this anciently written Hure, and I find hure to be alſo uſed and written for the word hzze, and becauſe that ſuch incontinent women do commonly let their bodies to hire, this name was therefore aptly applied unto them. Hyre.

It is in the *Netherlands* written Hoer, but pronounced Hooz, as we pronounce it, though in our latter *Engliſh* Orthography (I know not with what reaſon) ſome write it Whore.

Knabe.

Knabe cometh of our ancient word Cnapa, otherwiſe in the lower modern *Teutonick* written Knaep; and in the higher Knabe, it ſignifieth a *Boy*, alſo an inferiour ſervant, and ſometimes a *Beadle*, and being the uſual appellation of Boys, Lackeys, or ſuch like of ſmall account, it is grown thereby to become a name of contempt, and alſo (through a ſtrained ſenſe) to ſignifie a diſhoneſt man.

Loſel.

A Leſel is one that hath loſt, neglected, or caſt off his own good and welfare, and ſo is become lewd and careleſs of credit and ſhoneſty.

Lourdaine.

Becauſe the *Danes* when they ſometime domineered over the *Engliſh-men*, would be honoured with the name of Lafozd, which is now Lozd, the people in ſcorn did call them Lourdanes, in ſtead of Lozd, or rather Lafozd dane, Lour being as much to ſay in our ancient Language, as *Ignavus* in *Latine*, to wit, *Lither*, *cowardly*, or *ſluggiſh*.

Quean.

We often hear this reproachful name of Quean given to a woman, and what it is, I ſuppoſe few do know, but not being any way the appellation properly of a woman, it muſt then be ſome contemptible thing, and ſo do I find it to be, to wit, *A barren old Cow* and no other thing, and yet it is now grown to be in our Language underſtood and meant for a diſhoneſt woman of her body, or one that is ſpiteful of her tongue.

A barren old Cow.

Raſcall.

As before I have ſhewed how the ill names of beaſts in their moſt contemptible ſtate, are in contempt applied unto women, ſo is Raſcall, being the name of an ill-favoured, lean, and worthleſs Deer, commonly applied unto ſuch men as are held of no credit or worth.

Ribald.

This was at the firſt Ravod, as yet in the

the

Netherlands it is uſed, wherehence both we, and the *French* having taken the name, have ſomewhat varied it both in Orthography and ſenſe. It was the proper name of Kabod a Heathen King of *Frieſland*, who being inſtructed in the Faith of Chriſt by the godly Biſhop Ulfran, faithfully promiſed to be baptized, and appointed the time and place; where being come, and ſtanding in the water, he asked of the Biſhop, Where all his forefathers were, that in former Ages were deceaſed? the Biſhop anſwered, That dying without the knowledge of the true God, *&c.* they were in Hell: Then, quoth Kabod, I hold it better, and more praiſe-worthy to go with the greater multitude to Hell, than with your few Chriſtians to Heaven; aud therewithall he went out of the water unchriſtened, and returned both to his wonted Idolatry, and to his evil life, notwithſtanding the good admonitions of the Biſhop, and an evident miracle, which (through the power of God) the ſaid Biſhop wrought, even in his own preſence. He was afterward ſurprized with a ſudden and unprovided death, about the year of our Lord 720. and his very name became ſo odious through his wickedneſs, that it grew to be a title of reproach and ſhame, and hath ſo continued ever ſince.

Scold.

The word Scold cometh of our ancient verb beſcyldig, and properly ſignifieth to blame or accuſe in uncomely ſpeech, or ſpiteful terms, *&c.*

Shrew.

This cometh of ſchrewing, which ſignifieth

to make clamours, exclamations, or loud unquiet noiſes.

Thief.

It was anciently written Thieof, and ſo appeareth to have been of two ſyllables, thie was wont to be taken for thrift, ſo as thie of is he that taketh of or from a man his thie, that is his thrift or means whereby he thriveth, his goods or commodities.

There are of latter Ages grown into our Language divers names of Honour, Authority and Office, the which, for that they are derived from other Languages, ſuch as unto ours are altogether ſtrange and extravagant, and therefore no way properly belonging to our ancient ſpeech, I ſhall not need to meddle with their Etymologies.

In like ſort are there ſundry names of contempt and reproach, that of latter times have either been by our ſelves deviſed, and brought in uſe among us, or elſe borrowed from ſuch before-inſinuated Languages as have no dependance on ours, and theſe alſo being from my purpoſe, that only intended to write the ſignifications of ſuch as anciently appertain unto our own *Engliſh* Tongue, I will in like manner here omit them.

And now, deſiring the benevolent Reader courteouſly to accept of theſe my pains and endeavours, and at his diſcretion to pardon ſuch few faults as in the Printing may happen to have eſcaped, I here take my leave. *Vale.*

THE

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Those in the last Chapter are also easily to be found, and therefore it is needless here to give direction for them.

FINIS.